The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 29 JANUARY, 1916. NUMBER 6.

"THE KING'S HIGHWAY."

CHAPTER 2.

"Coming, Coming--Yes They Are."

A STUDY OF BEGINNINGS IN INDIA.

BY MRS. J. P. WHITE, ALBIA, IOWA.

LONG AGO a few saints of God had a vision of the King's Highway in India. Carey and Marshman and Duff and others started for that far away land and began the preparatory work. For more than a century the builders have been busy and today there is a note of victory in the story of their triumphs.

It seemed that no field could be harder to enter and none presented more obstacles. The difficulties that were encountered in India are indescribable. There were the difficulties of a hostile climate, of a Babel of tongues, of a gifted, self-satisfied people, of ancient religions that held the people in their power.

There were great shadows overhanging India. Idolatry in its most hideous and loathsome forms; caste, which has "divided India into air-tight compartments" and the depressed conditions of womanhood. We have not space to dwell at length on all of these dark shadows but as women we ought to turn our thoughts to the womanhood of India. We say, "Oh yes, we know about the oppression of the women of India." But do we know? How much do we know about the unspeakable sufferings of child mothers? How much do we know about the abuse of widows? How much do we know about the lovelessness, the hopelessness, the lostness of 150,000,000 of our little brown sisters?

Suppose India's widows should pass by us at the rate of one a second, how long would we stand to watch the procession? Almost a year must we stand day and night, if we would see the old widows, the midde-aged widows, the young widows and the baby widows pass by in a heartbreaking procession. There are twenty-six millions of them, and one hundred and fifteen thousand, two hundred and eighty-five are under ten years of age.

Another procession of children we might watch, little girls who ought to come tripping along with happy carefree faces. Instead they come with heavy step and faces full of bitterness and sorrow. These are the two million,

two hundred and seventy-three thousand, two hundred and forty-five little wives under ten years of age.

"Child wifehood and motherhood, perpetual widowhood and enforced seclusion are three evils which bind the women of India in fetters of brass." Volumes have been written on the dark side of India and volumes more might be written and still there would be more to tell. But thank God there is another story. India is turning to Christ. The seed sowing of years is bearing fruit, and the white harvest fields present the mightiest challenge the church has ever faced.

Today the Christian community in India, including all branches, numbers nearly 4,000,000, and has doubled in thirty years. In the Punjab the Protestant Christians are doubling every five years. Doors are open everywhere.

Hundreds of thousands of the low caste people are standing now at the door of the Christian church waiting for enough instruction to be admitted to membership. "To me the possibilities among these 'untouchables,'" writes one of our missionaries, "are not more startling than the opportunities among the caste people, with their minds so wonderfully opening to the appeal of the gospel, and with so many of them not only passively receptive, but actually inquiring concerning Christianity and the Christ and with such numbers already secret believers."

The appalling need for more workers in India cannot be over-estimated. How can we arouse the church to see this need? Brenton Thoburn Badley says: "Opportunities for the spread of Christ's Kingdom are coming in a way to startle and almost distress. Hearts on this field are breaking because of the spiritual harvests that are perishing. The great question with us now is, "Will the re-enforcements arrive, will they arrive in time for us to save the situation?"

THE MASS MOVEMENT.

By Mrs. E. L. Porter, Co-Editor, Rawalpindi, India.

The Mass Movement, or Movements, as they should be called, for there are several such movements in different parts of India, have been so largely written about that it is difficult to find anything new to say about them. I can only hope to do my share towards impressing on you the *immensity* of these movements, the *tremendous importance* of them as regards the conquest of this land for Christ, and the great need for *immediate action* if the full fruits of these movements are to be reaped for the Master.

The only reader in the Christian community of his village. Where one such can be found, there are hundreds waiting to be taught. Our Mass Movement Commission has asked for 160 new village schools to be opened at once, as a beginning.

What is the Mass Movement? This question has been answered in the following words, "It is an expression of the awakened intellect and heart of India's depressed millions. It is a challenge to Hinduism and idolatry. It is an outcry against social slavery reaching back through the ages. It is a new vindication of the rights of man. It is an assertion of the prerogatives that are inherent

in human nature. It is a disavowal of all fettering traditions and customs of the past. It is the grand spectacle of hundreds and thousands of men seeking to reach the place where the marred image of God may be restored in them. It is an effort that Christianity alone has made possible, and one that she must champion."

The mass movement in India has continued to increase in volume and momentum. Those who thought it spasmodic, failed to understand its real nature, but already small parts of the stream here and there have been swept away by side currents, and instead of coming into the kingdom of Christ, many have been gathered in by the Arya Samaj. Sikh and Mohammedan communities who have become alive to the situation and are making vigorous efforts to win for themselves the depressed classes. These have been ready to act while we have had to hold back for lack of means and lack of workers. This is what makes heart-break and health-break among the missionaries in India at the present time—the stupendous opportunity—one cannot find words big enough to be adequate—and our failure to be able to meet it.

While up to the present time the mass movements have been altogether confined to the out-castes, the "untouchables," lately there have been signs of like awakenings among the Santals, and even among the Mohammedans, both in Bengal and in the Punjab; and no one can tell where the next movement will develop. But let it once start among the caste peoples, as it has done among the out-castes, and there will be such ingatherings as have been unknown to history. The very nature of the caste system so binds communities together that what vitally affects one part will ultimately tell upon the rest, and thus will confront us as one has said, "the unexpected spectacle of the blighting caste system, which has been a master weapon of Satan in India, being used by God as an instrument for the furthering of His kingdom!"

When this time comes, and many believe it is a fact of the near future, we will have at once a strong, educated Church, well grounded in Christian principles, for have not many, very many, of these same caste people been educated in our Christian schools? Christian thought and even Christian practice have permeated India from North to South; very many are believers at heart; all that is needed is a spark of the divine fire to start the blaze.

Of the two movements which touch us more nearly in Northern India, one is centered in our own land of the Punjab, the land of noble rivers and life-giving canals, and should it not have the river of the water of life in like abundance? The other is in the United Provinces—the land of "Mother" Ganges and its large tributary the Jumna—holding in themselves the promise of like largesse of spiritual refreshment.

For information regarding the mass movement in the Punjab in connection with our own Church I would refer you to our Mission reports for several years back, and also to numerous articles which have appeared in the Women's Missionary Magazine from time to time, a late one being in the India number, November, 1914, entitled, "The Chuhras—their history and their future," by Rev. J. A. McConnelee, D. D. And further I will quote from an article written by the Bishop of Madras, that "missionary statesman," on "The Mass Movement Towards Christianity in the Punjab." The Bishop says, "The returns of the Government Census since 1891 have been a startling revelation of the strength of this movement. In 1891 there were 19,780 Indian Christians in the Punjab; in 1901 there were 37,695; but in 1911 the number rose to 163,994." Further he goes on to give some of the causes, the factors in the case, which largely account for the extreme rapidity with which the movement has developed, one of which he judges to be the land-hunger, "A powerful force in the Chuhra community, fanning to a white heat among them the passion for liberty, and vastly strengthening the social and moral causes that lead them to join the Christian Church," and another, "a wide spread revolt against existing social

conditions." In that the land question is again to the fore in the new distribution of land in the Montgomery District, the situation in the Punjab continues to be a very critical one. The Bishop says, "I used to think that the situation created by the mass movements in the South was at the present moment the most urgent that the Christian Church has to face in India: but I believe now that the urgency is far greater in the Punjab than in any other part of the Indian mission field. Things are moving there with a startling rapidity and are likely to move still more rapidly in the future. And it is impossible to think of trying to arrest the movement and make the people wait. That was done years ago in some parts of the Telegu country. When the missionaries found that the movement was growing too fast and outrunning their resources, they deliberately arrested it, refused to take over any new catechumens and made the people wait for about ten years. But the Punjabis are impatient and will not wait.

"Another fact, too, makes the present position in the Punjab specially urgent. Sikhs, Mohammedans and the Arya Samaj are making vigorous efforts to win for themselves the depressed classes. Some twenty thousand are said to have been admitted to the Arya Samaj quite recently, many thousands have become Mohammedans in former years, and the section of the Sikhs known as Mazhabis was originally drawn from the Chuhra community and is still recruited from it. In face of these formidable competitors the Christian Church cannot dream of arresting the movement. If the Chuhras cannot be admitted into the Church, they will not wait, but will join the Sikhs, the Mohammedans or the Arya Samaj. At all costs, therefore, the movement must go forward.

"But already the movement has far outrun the organization and resources of the missions. * * * The situation in the Punjab, therefore, is urgent in the extreme. The mass movement is advancing with extreme rapidity; it is bound to advance even more rapidly in the immediate future; it is animated by powerful motives that are legitimate, but dangerous; the resources of the missionary societies are already inadequate for instructing the new converts and teaching the baptized Christians: today there are 160,000 Christians in the Punjab, in five years' time there will be 300,000; in ten years' time half a million: it will take five years to train a body of teachers sufficient even for the pressing needs of today. There is no time, therefore, to be lost. Educate, Educate, Educate, ought to be the watchword of every mission working in the Punjab, and if the Churches in the West fail to respond to the appeal that comes to them from this great movement now, they will bitterly rue their short-sightedness or apathy ten years hence, when they have to deal with half a million Christians, discontented with their social position, fired with a passionate desire for land and liberty, and at the same time illiterate, imperfectly instructed in the truths of Christianity, and little influenced by the spirit of Christ."

We will turn now to the mass movement in the United Provinces which is most largely connected with the Methodist Episcopal Mission, though other missions also have a share in it. We quote from "The Mass Movement Era," a little quarterly paper which is "the outcome of the emergency created in India by the wonderful turning to Christ among the 50,000,000 low caste and out-caste people in this land." Writing in this paper the Rev. Brenton T. Badley says:

"Ever since Bishop Thoburn began to lead our forces in the late 80's, we have been engaged in a great campaign in the regions of the mass movement. It has been with us a veritable *thirty years' War*. We have made notable progress, but in view of what might have been done, and should have been done, we cannot feel that all is as it should be.

"Let us note a few facts. The greatest movements towards Christianity are on in the bounds of our North India, North West India, and South India Conferences. During the past twelve months the first Conference baptized 7,478 people, the second 15,422, and the third

6,310. * * * Let it be understood that last year's record is not exceptional. The year before Indian Methodism recorded 35,000 baptisms, and the year before that as many more. The total has not fallen under 25,000 baptisms for several years now.

"But this is not all. It should be known that we have had to refuse baptism to more people than we have baptised. Last year there were about 40,000 persons to whom baptism was refused by our Church—an unparalleled illustration of the extent to which we have come short of our opportunities.

"A recent letter of enquiry addressed to our District Superintendents reveals the tremendously startling fact that in addition to those taught and baptised in the Christian faith, there still stood at the doors of the Methodist Episcopal Church over 150,000 enquirers against whom, because of the lack of means which would enable us to train workers to teach these multitudes, the doors have remained shut."

"Let us make a little summary showing the situation:

1. Baptised by our Church in India last year 35,000.
2. Turned away by our Church in India last year, 40,000.
3. Waiting enquirers, who have waited in vain, 150,000.
4. People now accessible to our Church in India, 500,000 to 1,000,000.
5. Total number of the community among whom the movement is on, 50,000,000.

"In these past five years Indian Methodism has baptised 150,000 people. To get something of the significance of this, we should know that this is almost twice as many people as the total number of full members and probationers of our church now found in all China, Korea and South America combined.

"In fifty years the membership of the Methodist Episcopal Church on this field has grown from a handful to 350,000—a record unsurpassed in any part of the world. The mass movement, under the guiding hand of God, has brought this about. The coming of these multitudes does not represent sudden whimsical rush, it is an oncoming, powerful movement, growing in volume each year."

Such are the facts about the Mass Movement in North India in very sketchy, thin outline as I have been able to gather them. Fifty millions of people, the whole of the lower strata of society, have begun to move upwards. The result is an unprecedented upheaval, with results that go through the whole Hindu structure. All India will be modified, and already idolatry is no longer the supreme issue before the missionary forces of this land. We are in a new epoch, one in which the influences of the past fifty years have culminated. The day our fathers have prayed for, the day we have waited for, is at hand!

In these days one's ideas seem instinctively to express themselves in the terminology of war, and such words as munitions, base of supplies, home base, recruits, volunteers, come frequently to the mind. We would remind you that we—the regulars—are out on the fighting line, but our success depends on the adequacy of supplies from the home base. We need munitions, we need recruits who are volunteers (conscription would be an even more ugly sounding word with us than it is to the Englishman), we need the means to supply food stuffs to this hungry multitude, and we look to you for our full supply, and moreover for conquest we *must* have them.

The world has been looking to see what America would do in the present world crisis. God is looking to America with her vast wealth, her generous heart, and her quick sympathies, to relieve this "other world" crisis, which is of such primary importance in His kingdom. Shall He look in vain?

India's day of opportunity is surely America's call to arms. We pray that America's response in men and in munitions, not of war, but for the establishment of the kingdom of peace, may be on the imperial scale that the work demands.

ACHIEVEMENTS OF THE GOSPEL IN THE EDUCATION OF WOMEN.

The gospel is making marvelous changes in the lives of the women of India. When the early missionaries attempted to open schools for girls they received little encouragement from the people. It was thought that only dancing girls should be taught to read and sing. It took much patience and tact to create a sentiment favorable to the education of girls. One missionary here and another there quietly won the people to this new idea. One worker tells how, after much persuasion, a lawyer allowed her just five minutes to see the women of the house. When she played the piano and sang, the women begged that she be allowed to remain longer and to come again. In a short time those women were taking lessons in their home and the children were attending a Christian school.

In all India today there are about 7,000,000 children and young people attending schools of all kinds, but only five per cent. of the girls of school-going age are in attendance. If India had as large a proportion of her population in school as the United States has she would have 69,000,000 school children and college students and 34,000,000 of these would be girls.

It is a hopeful sign that there is an awakening on this subject. The thinking men of India are advocating the education of girls. There is a developing sentiment that the nation's progress is dependent upon the education of women. No doubt the next generation will have privileges of girls' schools all over the land.

If this education is to be secular alone, India's women will not receive all that they ought to, from the hands of Western women. The education that will create a new womanhood in India is Christian. We all believe that, and

ACHIEVEMENTS OF THE GOSPEL IN THE EDUCATION OF WOMEN.
"THE SARAH DOUGHERTY" ZENANA SCHOOL.

yet we have little conception of the tragic need of more Christian schools for girls. In "The King's Business," Mrs. Raymond makes this startling statement, "All of the mission schools maintained in India accommodate when taxed to their utmost capacity less than one hundred thousand girls. If we should allow each of the women and girls only one year in school, it would take over fifteen hundred years to place the present generation, were there no increase in the meantime."

When we think of the long future of India we realize the immense importance of preparing Christian leaders and teachers for women. Now that the sentiment is created there will be an increasing demand for girls' schools and consequently a demand for trained teachers. The Boarding Schools and High Schools maintained by various missions can train teachers for Primary Schools but there is a growing demand for High School teachers who are college trained. If the church can take advantage of this opportunity she may be able to supply large numbers of Christian teachers for the coming women of India.

A few girls, and comparatively few, are desiring higher education. The Government Schools are open to them, but there they are under the instruction of men—non-Christian men, who disdain them and scorn their ambitions. It is evident then that the Christian college is imperative in the training of Christian girls.

The Isabella Thoburn College at Lucknow, established by the M. E. Church is doing a remarkable work along the line of higher education for women and has proven the wonderful

THE NORMAL CLASS AT THE GIRLS' BOARDING SCHOOL, SIALKOT.
The girls in front are weaving paper. Behind them one class is modeling clay; another class is having a lesson at the blackboard. At the right a class is having a flag drill. Two Normal Class girls are overseeing each group.

possibilities in the development of Indian womanhood. Miss Lilavati Singh, a graduate of this college and later its President was one of the most charming women of India. She was not only a successful teacher, but a devoted missionary. Through all her brilliant work as a teacher there ran the purpose to win her pupils to a living faith in Christ.

She represented the Y. W. C. A. of India at the conference of college students in Tokio, Japan, in 1907. It was said, "she probably made a profounder impression of spirituality and intellectual power than any other woman of the conference." She spoke "with melting and persuasive power" in meetings in England and the United States. Look at her picture in the November number of the Women's Missionary Magazine, and read what ex-President Harrison said, and see if you agree with his statement, "that if he had given a million dollars to evangelize India, and this wonderful woman were the only convert, he should feel that his money had been well expended."

Had we space, we should like to give a sketch of Rosa Jiwan Mall, one of our own girls in the Punjab. Read the story of her life and her splendid work in "A Garland of Marigolds," page 49. Her biographer says, "For gracious winsome attractiveness it would be difficult to find her superior in any land. She is in truth redeemed and set apart for the Master's service in the enrichment of many lives of her fellow countrywomen." Is not such a life worth all that you have invested in India?

A union plan is now proposed for a Girls' College for South India. Madras, which is said to be twenty-five years in advance of the rest of India is chosen as the location for this school. Already twelve societies, English, Scotch and American have united in this enterprise. Land has been purchased, a President has been chosen and enough money has been promised to insure the opening of the college. The President-elect of the Women's Christian College arrived in Madras in April, 1915. After weeks of conferences and preparations the college was opened in July. The faculty is composed of women from different denominations. Thirty-five students were present at the opening of the college. These are made up of Europeans, Hindus and "every sort of Indian Christian." Many people are interested in this young college and many prayers should ascend in its behalf.

This plan will doubtless be the only successful one for the higher education of women. Few denominations can support a college alone because of the very limited number of girls in their fields desiring such an education and because of the large expense involved. If the girls of India are to have the privileges of college training in a Christian school, if the church is to take advantage of the opportunity of providing Christian teachers for the many schools open to them, the women of Christian lands must join hands and hearts in promoting higher education for India's daughters.

P. S.—"The National Missionary Society" is written up very fully in the November issue of the Women's Missionary Magazine. Therefore this subject is omitted in this number.—See India Special.

THE ACHIEVEMENTS OF THE GOSPEL IN MEDICAL MISSIONS.

By Mrs. E. L. Porter.

The problem of reaching the one hundred and fifty million women of India with the Gospel is not only a problem of great magnitude, but also

one of special difficulty owing to the special conditions of Indian life. And yet one cannot put it aside as a problem impossible of solution.

Women only can accomplish the task: and there is no method so effective, so far-reaching, as that of establishing medical mission dispensaries and hospitals for women and children as widely as possible all over the land. If there were some eight hundred dispensaries every woman might be within reach (25 miles) of medical help. One base hospital might control and receive major surgical cases from eight surrounding dispensaries. Each base hospital would need at least two doctors holding a university qualification (British, American or Indian), and each dispensary would require one sub-assistant surgeon, a compounder and Bible woman.

Is this too great a task to contemplate when one thinks of the Saviour's command and the people's need?

If India were to look to America and England to carry on this task unaided, the prospect would be dark indeed, as in this whole land there are only 215 foreign women doctors and only one women physician of any grade for 300,000 women and children. The task would be too great; but when we see how her own educated women are eager to join hands with us, and to devote themselves to the relief of suffering and the winning of their sisters for Christ, we take courage and hope that even for our suffering Indian sisters a brighter day is already dawning.

What are the special advantages of medical work?

Except for educational work, it is practically the only way in which the young women of India can reach their sisters. In a mission dispensary they sit in the protection and purdah of the mission house and the women are drawn to them from far and near, coming great distances for the healing and care that they know they will receive, and being in an attitude ready to listen to the message given.

It is no unusual thing for a sub-assistant surgeon to see one hundred to two hundred patients in a morning; and many of these are brought by friends so that in one day as many as one hundred to three hundred may be brought within

A VIEW OF THE OUT-DOOR PATIENTS AT PASRUR DISPENSARY.

the influence of the love of Christ, and to hear the message of salvation at a mission dispensary. The patients may, some of them, come thirty or forty miles, drawn by their needs and by the report of help given to others.

Further, even women from zenanas will often get permission to be carried in a dooli to the dispensary for physical help, when for no other reason would they be allowed to go outside the walls of their house. Even should their purdah be so strict that this be not allowed, the doctor will be called and welcomed inside the house for the sake of the healing which she brings, so that practically all the zenanas are open to the medical woman.

Not many years ago the thorough medical training of Indian women would have been an impossibility, as they had not the previous general education required; but now the education of Christian women is advancing so rapidly that the yearly number of those who present themselves for the Indian Matriculation examination is well over a hundred; while the number of those who study further for the "First Arts" is no longer inconsiderable.

The question now is how to provide a good medical education under conditions which will make it possible for the best educated girls of the best Indian families to take up the work.

It was in the hope of meeting these conditions that the North Indian School of Medicine for Christian women was founded in 1894 by Miss Edith Brown, M. A., M. D., who is still its able head and enthusiastic promotor. It was opened to provide a thorough medical education for women, by women, in a women's hospital and under Christian influence: and from the first it gave promise of the greatest usefulness.

A little later one wrote, "I wish you every success in your mission, for your work now occupies the foremost position as regards female medical education in North India, and is of very special importance to the Christian community."

The school owes its existence to the efforts of individual workers on the field and was the outcome of a conference of women medical missionaries representing seven missionary societies, working in the United Provinces and the Punjab. It does not belong to any one Board or Mission, but is helping and is helped by all. Its graduates are now working in connection with nineteen different missionary societies, and ministering to over half a million of women and children in hospitals and dispensaries each year, and the number will increase with every graduate that goes out. The Edinburgh Continuation Committee and the Medical Missionary Association of India both urge that the work should be recognized as done for and belonging to all the missionary bodies of India. In this it holds a unique position.

This school has lately changed its name to "The Women's Christian Medical College" and has been affiliated with the Government Medical College at Lahore which examines its students and bestows degrees on successful candidates.

In connection with the college there is also a hospital having one hundred beds providing clinical instruction for the students. This hospital has an average of 1300 to 1500 in-patients and 24,000 to 25,000 out-patients during the year. The dispensary practice is also large and varied. In summer there are sometimes over three hundred patients in a morning and last year's total attendance was over 62,000.

In all India there are 158 mission hospitals; eighty-one of these are for women only, and have only women in charge, while thirteen others have departments for men and women both.

WOMEN'S CHRISTIAN MEDICAL COLLEGE.

A Few Extracts from a Leaflet Prepared by Miss Edith Brown, M. A., M. D., Principal of the College.

The Women's Christian Medical College is a Union Medical College for Indian women.

Its primary object is to train Indian Christian women as medical missionaries for India. At Government's request its doors have also been thrown open to non-Christians, up to one-third of its total number of students, in order that

they may be under Christian influence and protection during their course of study. It is now recognized by the Punjab Government as the Provincial Medical School for Women.

There are six classes under instruction:

1. Medical students of higher grade who must have passed the matriculation or University Entrance Examination before admission. They study four or five years and enter for the examination of the Lahore Medical College which grants the Diploma of Licensed Practitioner in Medicine and Surgery.

2. Medical students of lower grade who study for four years and enter for the examination of the Lahore Medical College, entitling them to the Diploma of Licensed Medical Practitioner.

3. Dispensers and Compounders who study Practical and Theoretical Pharmacy and Midwifery for two years.

4. Nurses who have a three years' course of training in the Memorial Hospital and who also study Midwifery.

5. Midwives who are trained in the Dispensary for two years and obtain the Government Diploma.

6. Indigenous Midwives who have a shorter course of training.

Students: At present (1915) there are 54 taking the medical course; 22 taking the course in Pharmacy; 30, that for nurses, while over 20 are under instruction for Midwifery alone. 45

MEMORIAL HOSPITAL, SIALKOT.
Maria White, M. D., Physician in Charge.

Medical students have already obtained their diplomas.

Grounds on which help is asked:

Trained medical workers are much needed, as is shown by the large number of applications for workers received, and by the fact that there is only a proportion of one woman physician of any grade in India for 300,000 women and children.

Medical Mission work provides a protected sphere in which Christian women can effectively influence a very large number of non-Christians daily.

The undertaking of Medical Missionary work by Indians is true economy: (a) in cost of training, 15 pounds per annum for four or five years; (b) in health, as Indians as acclimated and efficient, Indian help lessens the strain on doctors from home; (c) in time, as Indians know the language and need shorter holidays and no furloughs; (d) in expense of support, as the salary needed is less and travelling and furlough expenses are not needed.

To the President of the Women's Missionary Society:

If you have not already sent for copies of "A Garland of Marigolds," send for several and have them for sale at the next missionary meeting. Better get a few copies of "Our Sisters in Egypt" also. Order from Miss Elizabeth Milligan, 209 Anderson St., Publication Building, Pittsburgh, Pa. Your society should have a copy of "How to Use" the King's Highway. It is full of suggestions that are very helpful in the study of the text-book. Enclose a dime and a two-cent stamp to Miss Milligan (address above) and ask her to send you a copy.

SUGGESTIONS TO THE LEADER.

Read 1 Cor. 1:18-31. Apply to the Mass Movement in India today. After the formal program use some of the following questions or others that you may formulate yourself and endeavor to have every woman express some thought on the subject.

QUESTIONS.

1. Name a missionary of our own field and tell in what kind of work he or she is engaged.

2. How many people in your state? Compare with the number of widows in all India. Compare with the number of child-wives under ten years of age.

3. How many people in your city? Compare with the little widows in India under ten years of age.

4. If you were an out-caste of India what motives would lead you to accept Christianity?

5. Is it to the credit or discredit of Christianity that it betters people temporally?

6. If you were a low caste person, seeking admission to the Christian Church and the missionaries would keep you waiting one, two or five years, would you still knock at the door or would you go to the Mohammedans?

8. If you were a missionary would you prefer to give your time to instructing these inquirers or to training teachers and preachers?

9. What are some of the possibilities and advantages of the Mass Movement?

10. What impressions will these movements have on the higher classes?

11. Why is the education of girls so important?

12. Why do we need women's hospitals in India?

13. What makes the medical situation in India specially urgent?

14. Which presents a greater evangelistic opportunity, a hospital or a school?

15. Is our church meeting her whole responsibility in the Punjab, India?

UNITED HOME MISSION STUDY COURSE.

Text-Book: Home Missions in Action.

CHAPTER 2.

Home Missions--A Reclaiming Force.

By Mrs. T. C. Atchison, Lawrence, Mass.

THE GREATEST MISSION OF THE CHURCH.

THE BIBLE Lesson and Golden Text selected for this study are full of inspiration to all those who are striving to restore, uplift and transform sinful lives by the story of Jesus and His power to save. Where could be found a better antidote for discouraged workers than the beautiful promise, "And I, if I be lifted up from the earth will draw all men unto Me," and what greater mission could the Church of Jesus Christ have today than the one set forth in this precious gem from the diadem of God's Word. It is a mistaken notion that men are tired of the Gospel message. Time and place change problems, and also remedies. New occasions teach new duties. But are not these changes comparatively superficial? If we dig deep enough do we not find a solid, unchanging substratum of abiding need? The newspapers are packed with world-news, and the libraries are packed with literature; yet the human heart longs for a message filled with the Spirit of God and the plan of eternal life. Although men fail to recognize the real need, it is the cry for spiritual life that fills the air, the only cure for the restless spirit of these shadowed days. Those who have a spiritual message are the only persons fitted to meet the needs of the hour. The supreme business of the church is to supply the demand of sinsick humanity. The only institution that traffics with the eternities must not fail to hold forth the Word of Life. Someone has said: "The moment the church ceases to represent Jesus Christ to the best of her strength and ability, she has forfeited her charter and should instantly withdraw from the field. But so long as she speaks His message, breathes His spirit, reflects His glory, she will be an invaluable servant, entitled to the fullest co-operation and support of all men and women who love righteousness and peace, and who would see the kingdom of God move on triumphantly toward the millenium." The church is Christ's only representative in the world today. If His work is to be done, the church must do it. If the gospel is preached to the whole world, the church must do it. If sin in its various forms is to be fought and gradually driven out, the church must do it. From the pen of Dr. A. M. Hyde, of Brockton, Mass., we glean the following, which gives food for thought as to the mission of the Church:

"The Church is the divinely appointed place of worship where we are reminded of our kinship with the divine and the eternal. The Church has the message of pardon, consolation and strength, the three great needs of human life.

"The Church offers an opportunity for quiet meditation upon the great and the eternal things which we so easily lose in our hurried and hemmed-in lives.

"The Church is the power house of the religious life. Without it, personal Christian character and virtue would be shorn of their strength.

"The Church marks the difference be-

tween a pagan and a Christian civilization. From the Church has proceeded, in the main, the mighty streams of influence which have cleansed and purified life.

"The Church is the mother of the philanthropies and the charities which are making the ideals of brotherhood more a reality in our modern life. We seek for these kindly ministries in vain where the gospel of the church has not gone.

A HOME MISSIONARY.

"The Church is in the most vital relations with the best citizenship and with all the highest ideals of the community. Where the church thrives, law and order and peace and brotherhood prevail.

"The Church is the friend of childhood. Through its Bible Schools and its manifold uplifting agencies, it is making real its high ethical and spiritual ideals to the generations of tomorrow.

"The Church offers a rich fellowship with the best people of the community, which will mean much to the young people, to the families and to all who need a warm hand and a smiling face.

"The Church affords opportunity for united and systematized service in the community with far-reaching results, which are entirely impossible where isolated and desultory."

That Home Missions has pre-eminently been the agency of the church in the fundamental work of reclamation is made plain to all those who have studied history of uplifting influences in this country. Home Missions has been an agency in uplifting many of our freedmen from their illiteracy and ignorance, to intelligence and Christian culture; an agency through which the Indians have been persuaded to leave their war dances and turn to the "Son of the Great Spirit" for love and comfort and happiness; an agency that has reached down into the slums of our great cities and dug out precious jewels from the foul mass of humanity that inhabit such quarters. Home Missions has been an agency to take the homesick immigrant and teach him not only our language and our customs, but also the way to reach God and heaven.

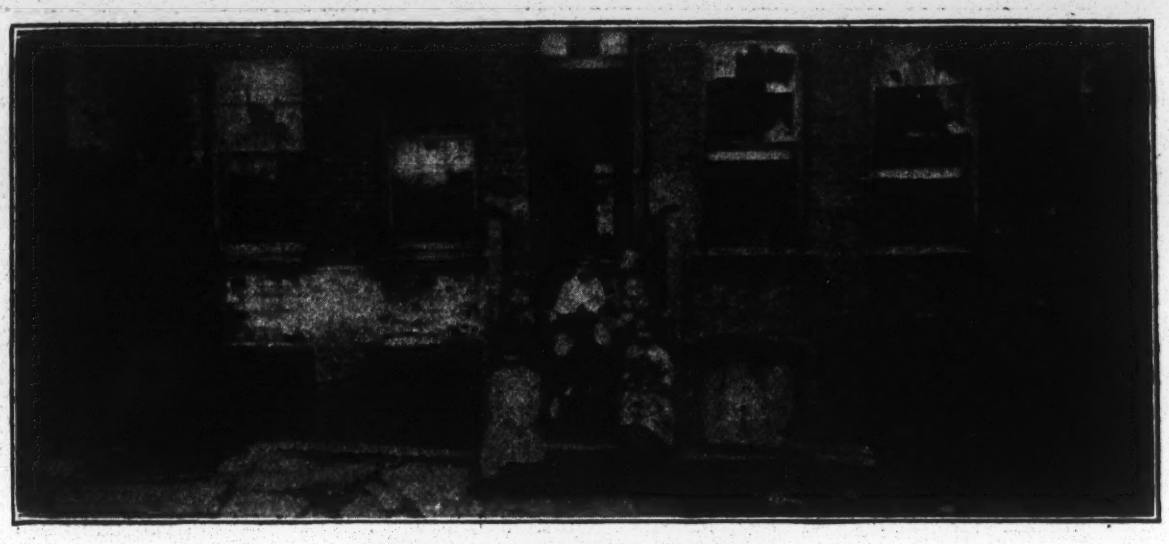
Home Missions has been an agency to creep up the mountain side and search out those that have never had a chance and give them an opportunity.

Home Missions has been an agency that has gone into a community, lifted up the ideals of the people, cleansed civic life, and met the spiritual needs of the people with the only message that can satisfy the longing of the human heart.

A missionary among the Indians relates this incident: Some years ago an Indian stood at his door, and, as he opened the door, knelt at his feet. Of course he bade him not to kneel, but the Indian said: "My father, I only knelt because my heart is warm to a man that pities the red man. I am a wild man.

My home is five hundred miles from here. My father told me of the Great Spirit, and I have often gone out into the woods and tried to talk to Him." Then he said so sadly as he looked in the minister's face: "You don't know what I mean. You never stood in the dark and reached out your hand and could not take hold of anything. And I heard one say that you had brought the red man a story of the "Son of the Great Spirit."' That man sat as a child as he heard the story of the love of Jesus. When they met again he looked into his friend's face and said, as he laid his hand on his heart: "It is not dark; it laughs all the while."

Another instance showing the marvelous power of Home Missions as a reclaiming force is related by G. Campbell Morgan: "Some years ago I remember conducting a mission; one of the office bearers of the church where I was, said to me: 'Mr. Morgan, I want you to come and see some people. A girl was married out of our Sabbath School a few years ago to a man who is a slave to drink and impurity and gambling. I would like you to come along and see her.' I went. It was in 1885, on a cold February day. Oh; I cannot picture the home to you! It was one of those awful houses in the midlands of England, reached by passing through an entry between other houses into a back court. When I got to the entry with my friend, some children who were hovering and shivering there, hearing our steps approaching, rushed away. We followed them and went into the house. I see that room now. There was a broken table standing there, a chair with the back broken off standing by it; no fire in the grate, upon the mantle a cup and saucer broken, and not another article of furniture that my eye rested on in that room. And there stood a woman in unwomanly rags, with the marks of a brutal fist upon her face, and three ill-clad bairns clinging to her gown. She said: 'Excuse the children running from you, but they thought it was father!' Oh, the tragedy of it! When I got onto the rostrum that night to preach, my friend came to me and said: 'He is here.' I said, 'Who is here?' 'That woman's husband; he is sitting right down in front of you.' Now, I don't often preach to one man, but I did that night. I put aside what I was going to talk about and read the story of the prodigal, and I asked God to help me talk about it, and for about a solid hour I preached at that man. Do you think I hammered at him and scolded him? Not I. I told him God loved him there and then; and when we got to our after meeting, I asked: 'What man is coming home tonight?' And he was the very first to rise. He came forward, and as I went down from the rostrum and gave that meeting into someone's else hand, and got my arm around him and prayed and wept with him, he entered into the kingdom of God. My friend said to me one day about twelve months later, 'I want you to go and see some people.' I said, 'Who?' He said, 'Do you remember going to see a woman last year whose husband was converted?' I went. We hadn't gone far—it was February of the next year—before I said to him, 'Friend, where are you taking me?' 'Oh! we are going to see those people.' 'But,' I said, 'We are not going the same way.' 'No,' he said, 'they have moved.' Moved! Why did they move? Why the man was converted and he soon changed his dwelling place. The man was remade and he soon remade his environments, and he had gone, not into a palace, but into a



LITTLE TENEMENT TOILERS.
With the exception of the infant in arms these are all working children.
See the destitution of the place they call home.

cottage in the main street. If I could paint pictures, I would paint those two. I can see that home now. He sat by the fire with his three bairns, who had run away from him a year ago. One was on his knee, another on his shoulder, and another stood by him, and I never heard a sweeter song in my life than the kettle sang on the hob that day. The woman that last year was dressed in unwomanly rags was clothed and the sunlight of love was on her face."

From this story so graphically told by the noted evangelist, we can glean three lessons we wish to deeply impress. The greatest mission of the church is to tell the story of Jesus and His love. The Gospel preached in our Home Mission churches has power to reclaim the vilest sinner. With the reclamation of the sinner comes a reclamation of environment.

THE CHURCH'S EQUIPMENT FOR REACHING THE UNSAVED IN THE HOMELAND.

Christ, when about to withdraw His visible presence from the earth, formally transferred the whole of His visible evangelistic functions to His professing disciples or church, to be exercised and administered in His name and stead, till the end of time. "All power," said He, "is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway even unto the end of the world."

The first and most essential equipment of the Church for reaching the unsaved in the homeland is this charter from the King and Head of the Church in which is conveyed not only authority to do business in the name of our King, but the promise of His blessed presence at all times, and the directions as to what should be observed and taught.

The next essential equipment for reaching the unsaved in the homeland is the Bible—that great instrument of the world's evangelization—which has stood the test of centuries and for which many martyrs have gone to the stake and freely offered up their lives. As Dr. Vincent worded it recently through the pages of "The Christian Instructor," "The Bible has been the most hated book, the most condemned book, the most

BABIES OF A NEW YORK DAY NURSERY.

The mothers of all these babies work away from their homes.

THE CHILDREN'S OPEN DOOR.

SARAH C. FERNANDIS.

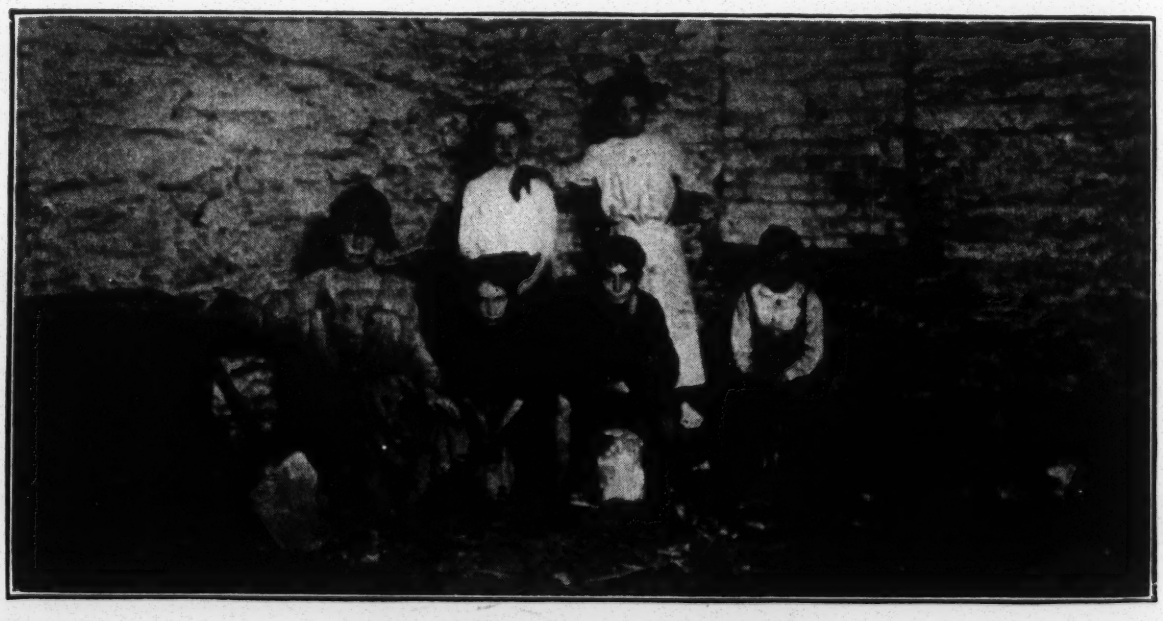
Have you seen the little children, thronging life's neglected places,
In their rags, and their unkemptness, with their wistful, pleading faces?
Have you watched these little people—men and women in the making,
Till for the very pity of them your heart seemed near to breaking—
Pity for their ill-grown bodies, for their stunted souls' distortion,
For the husks and dregs of living meted to them for their portion?

Yet, despair not for these children. Know ye, by these happy tokens,
By these blessed indications, that their Door of Hope wide opens:
By all city parks and playgrounds, healthful, ample, breathing places;
By all cool retreats and havens out in God's own country places;
By all true, sweet lives that touch theirs and inspire their emulation;
By all laws to lift and save them, framed by builders of the nation.

Hark! a pleasant tumult rises, hurrying feet and laughing voices,
As they crowd the blessed threshold and each little life rejoices!
So these little ones ye "suffer" by assistance wise and loving,
So the needy gain their birthright, and the Master smiles, approving.

—Southern Workman.

ALL WORK IN THE MILL EXCEPT THE MOTHER. TWO—A BOY AND GIRL—HAVE WORKED FOR EIGHT YEARS.



NEW YORK CELLAR PRISONERS.

These children were found by Settlement Workers in New York City. Illegally employed, they were never allowed to go out of doors, their only recreation being taken in a dark, filthy cellar.

opposed book, the most banned book, but it survives today, the most published book, the best selling book, the most read book, the most popular book, and the most powerful book of all in the world.'' Ruskin and Carlisle tell us that they owe more to it in the way of refinement and culture than to all the other books, plus all the influence of colleges and universities. It is the book that deals with the deepest things in man's heart and life. It is the book that sinners will search, for the hope of deliverance, and find it in the story of the cross. It is the power of the word that will reach the unsaved in the homeland, as its precious truths convict the heart of sin, and make known the way of pardon and reconciliation. The words of Edward Irving may help to impress our minds with the value and importance of this most essential equipment in the evangelization of the world. ''There was a time when each revelation of the Word of God had an introduction into this earth, which neither permitted men to doubt whence it came, nor wherefore it was sent. If at the giving of each several truth a star was not lighted up in heaven, as at the birth of the Prince of Truth, there was done upon earth a wonder, to make her children listen to the message of their Maker. The Almighty made bare His arm; and through mighty acts shown by His holy servants, gave demonstration of His truth, and found for it a sure place among the other matters of human knowledge and belief. But now the miracles of God have ceased, and nature, secure and unmolested, is no longer called on for testimonies to her Creator's voice. No burning bush draws the footsteps to His presence chamber; no invisible voice holds the ear awake; no hand cometh forth from obscurity to write His purposes in letters of flame. The vision is shut up and the testimony is sealed, and the word of the Lord is ended, and this solitary volume, with its chapters and verses, is the sum total for which the chariot of heaven made so many visits to the earth, and the Son of God, Himself, tabernacled and dwelt among us. The truth which it contains once dwelt undivulged in the bosom of God; and on coming forth to take its place among things revealed, the heavens and the earth and nature, through all her chambers, gave it a reverent welcome. Its every sentence is charmed with the power of God, and powerful to the everlasting salvation of souls.'' To us, His people, He has entrusted the sacred volume, not to be treasured in our safety vaults, but to be used and blessed by Him through human instrumentalities to the saving of the peoples of earth.

The third equipment of the church for reaching the unsaved in the homeland is the millions of Christ's followers to be found among all peoples and in every nook and corner of our land. A glorious army, not numbering hundreds and thousands, but millions, an army that needs but to arise and, in the strength of her God, set all her parts in motion to be able to discharge all the functions that devolve upon us, a Protestant Church and a Christian nation. Of our more than ninety millions of people there are some twenty-five millions who are members of our Protestant Churches, with a large pouplation in the families and congregations in addition. There are about two hundred thousand churches and about an equal number of ministers, and in these churches millions of people gather weekly to worship God. If we were all more faithful in witnessing for the King and Head of our

Church, what a powerful equipment would this great body of people be toward reaching the unsaved in our homeland. We are often hindered in the work by those who lack in spirituality and are inconsistent with their profession. We might well be taught a lesson in faithful witness-bearing from the converted Chinaman. A Boston church member, having been delayed about calling for his washing, went to the Chinese laundry on Sabbath morning, found this notice on the door: "This place not open on Sunday. I a Christian." May we realize that each one of us holds a treasure in trust. We hold it in trust for the church and also for humanity. The Christian faith has been carried down through the fires and storms of nineteen centuries, and it must be handed on by faithful men and women to the generations which are to follow. Everyone who is recreant to the trust works a damage the extent of which no one can measure. What a glorious opportunity we have to transmit these eternal truths in our Bible schools, Junior Societies, and in our various departments of work, under the care of our missionary boards. Transmitters of the Christian faith, may we realize the extent of our privilege and responsibility.

The next equipment we shall mention is the great workshop God has given to us in which to work for the unsaved. America—"The land of opportunity"—not only in a material sense, but as a place from which to send forth Gospel light, contains the germs of a mighty future. It is the prospective greatness which lends so much interest to this country in which we live, yet its past abounds with much of historic interest, and lessons of great value. By many the United States is looked upon as the great world leader of the future. Enthusiastic Americans assert that our country already leads in enterprise and foresight, in energy and skill, in trade, manufactures and inventions. In the work of evangelization, "As goes America so goes the world" is common phraseology.

The people from other lands have been coming to us at the rate of a million a year. "They have come from every clime, country and condition, and they are of every sort; good, bad and indifferent, literate and illiterate, virtuous and vicious, ambitious and aimless, strong and weak, old and young, married and single, skilled and unskilled, Christian and infidel, Jew and Pagan. They form today the raw material of American citizenship of tomorrow. What they will be and do then depends largely upon what our American Protestant Christianity does for them now." Such were the words of one who has given much thought to our theme and has endeavored by voice and pen to awaken Americans to their Christian duty and privilege. Did space permit, we might add to our Chart, our Bible, our Workmen and our Workshop, the many organizations and other tools with which to carry on the work of evangelizing the homeland. Sufficient to say, there is no lack of equipment; if God's own people will only consecrate their time, talents and means to this end, the unsaved can be reached and be made fit subjects of our King.

GOD'S CALL TO CHRISTIAN WOMEN.

"There is a welcome for women on the moral battlefield of this busy age. It is a homelike place for a woman's soul to dwell in, the golden harvest field of Christian work" were the words of Frances Willard, that great woman philanthropist who, as Lady Henry

Somerset phrased it, "saw with a keen prophetic eye ahead of her time, who realized the danger, who steered clear of the rocks and shoals that beset any great change, and who furnished the women, not only of a great continent, but the world over, with a just realization of their rightful position by her safe-guarding gospel: 'Womanliness first—afterwards what you will.' The temperance cause was the open door through which she entered into her service for the world. The defense of woman, her uplift, her education for the widening way, was the task she set herself to accomplish. Her life was the property of humanity and I believe that there was not a single cry that could rise from the world, not a single wrong that could be redressed, not a wail of weakness of any kind, that did not find an echo in her heart, that did not call her to rise and go forth in that chivalric strength and gentleness which, in the battle of life, have clad her as with a holy panolpy; to help—to help was her only thought, for she was inspired by a love which 'seeketh not her own' but that gave of the treasure that had been poured into her life as freely as the sunshine ripens and blesses the world."

This beautiful example of consecrated womanhood has been and is today an inspiration to Christian women to heed the call of the Master and courageously enter new fields of activity and enlarged service for the good of humanity. For this enlarging and enlarged service, God has given to woman, Christian woman, a special equipment for the tasks awaiting her, qualities peculiarly her own with which to do His work in His world; keenness of perception, quickness of response, sympathetic by nature, responsive to the cry of those in need, are some of the traits of character that fit her for answering God's call to Christian work.

"For the gentleness of kindness
Has a gospel of its own
In the way that love is measured
And the mother-heart is shown."

Let us for a little time consider some of the calls that come to us with a clear, distinct tone. First, of course, we will mention the home and its far-reaching influence. Dr. Hallock in writing on this topic has penned the following: "The greatest safe-guard of this country is not its enginery of war; is not the

It is not natural for the children, even of the poor, to seek hard labor. The mother said, "The littlest one 'elps her sister." A bystander said, "She works regularly."

patriotism which explodes at the sight of the flag; is not the mined harbor and the coast fortifications; is not the inexhaustible resources of fertile soil; is not the matchless ingenuity of its citizens; is not the sacred institutions of a free-handed, open-hearted, liberty-loving people; but is its Christian motherhood. While this remains, personal character will be a national asset.

Home and church and school will keep a solid foundation, while national honor and integrity will be as eternal as government itself." Home has the greatest appeal of all earthly institutions. Around it cluster the strongest and tenderest of all sentiments. Here children are born and in supreme interest and love reared to maturity and usefulness. Here also, in thousands of homes, is the family altar, the holy of holies, with its far-reaching influence. From earth's activities and wanderings, man turns home for rest and peace. We all love to linger at these sacred shrines, but the home call to Christian women, must not center around her own fireside to the exclusion of an interest in the homes of others who are being spoiled by the terrible curse of rum, or greed, the social evil, Mormonism, or other agencies of the Evil One, that are ruining thousands and thousands of homes in this nominal Christian land.

There comes to Christian women a call in the wail of Childhood from the haunts of sin, and bids them give of their time, energy, strength, and love to help every little child have a fair chance in life. A motherly atmosphere, a fatherly supervision, a pure unifying family love, a strong reliance upon religious truths and the example of a consecrated devotion to all that is best, are denied to these little ones—for instance, the Street Urchin. He is the creature of circumstances, the plaything of fortune, the product of a lack of civic foresight, the victim of defective municipal administration. The failure of society to eliminate the conditions that burden him, force him and his kind to fight hard when the vision comes to them to establish themselves and their ideals on the plane of civic righteousness. Put not the blame on him. He is what he has been made. Many of these wrongs to childhood will never be overcome until the sympathetic heart of Christian womanhood responds to their touching appeal. Woman had much to do with the formation of our national ideals of faith in God and obedience to Him; and women have much to do with their conservation in the home, the school, and every day life. Mrs. D. B. Wells, in an address on Christian Women and the Salvation of North America, introduced her theme with these searching thoughts: "We pray for a vision of Christ. Which Christ do we want to see? The Christ on the throne of Majesty on High, or the Christ Who dwells hidden beneath the bigotry and fanaticism and dirt and disease, and poverty-pinched face of the man, the woman, the child next door, on the streets where we walk, in the house on the hill, in the shack or the flats? The Church—and by the Church I mean just you and me—is but beginning to know that she must seek the side of her Lord not only on the Cross, but in His human workshop and must follow where He leads, as He goes about 'healing and teaching.'"

'Let me live in a house by the side of a road
Where the race of men go by,
The men who are good and the men who are bad,
As good and as bad as I.
Let me live in a house by the side of the road
And be a friend to man.'

Our land has always been an asylum for the oppressed of every faith and nation, and we glibly boast of this today. But is it theory merely, or something lived out by Christ's followers? Mr. Steiner stirs the embers of a sleeping conscience with the remark, "It is one thing to be sorry for the persecuted Jew in Russia and quite another thing to give him the helping hand in the name of Christ in America." God's call

to Christian Womanhood for sympathy has no uncertain sound. He wants us to realize that "folks are folks" just as truly under the black skin, the yellow skin, the olive skin, as are those of the white race. He wants us to recognize that the Italian's mother-love, and the Magyar mother's heart are just like ours; and their need of a compassionate Saviour is not lessened because of color, race, or environment. God's call to Christian women comes in her fitness for service. Woman's housewifely instincts rebel against dirt and disorder of all kinds, mental and moral as well as material, and find expression through many channels, notably in our missionary and charitable organizations, and modern club activities, leading her to minister in innumerable ways to the hungry body, the hungry mind and the hungry soul. Ever since the Christian era began, women have been used of God in a wonderful way as propagandists of the Christian faith, benefactors to the race in the work of disseminating the truth that maketh wise unto salvation, as teachers among the heathen, by their pens and voices in nominally Christian lands, in stimulating workers on the battlefield of reform, and in labors innumerable for helping and blessing the world. Her fitness has been demonstrated in the field of service and today we cherish the fond memory of a long list of the names of women who have honored womanhood by the things they have wrought in answer to the Call of God.

To Christian women there comes today a new call to labor in behalf of the cause of peace; for is not the animus of all true missionary work, home or foreign, in harmony with the angel anthem, "Peace on earth." Is not every effort to discourage war an effort to spread the reign of the Prince of Peace? The basis of peace has not been found in armaments, commerce, finance, balance of power, nor even in Christian civilization, and the question looms up before us: where can a basis be found that will stand the test? From the studies in War and Peace, recommended by the Commission on Christian Education of the Federal Council of Churches of Christ in America comes this answer; "Nothing remains but the eternal foundation of goodwill. Good will among the children of God in this world is the one law of life. By that law we must reconstruct all international relations. There is but one family on this globe—the human family. God is the Father, over all, in all, through all. The Church must begin at once, and mightily, to reaffirm this eternal truth. Every lover of men must become a prophet and forerunner of this kingdom of God on earth."

The peace which Christ brings means more than the cessation of war, more than the dismantling of troops. He will remove the very cause of war. Surely the predictions of the prophets of old, and the teachings of the principles of peace by Jesus come to us with renewed emphasis today, and make more forcible the call to work and pray for that day when "The Battle bow shall be cut off; and He shall speak peace unto the heathen, and His dominion shall be from sea to sea, and from the rivers unto the ends of the earth." In the words of David Star Jordan:

"Today is your day and mine,
What our part may signify in this great world
The only day we have;
They day in which we play our part.
We may not understand,
But we are here to play it,
And now is our time!"

HOME MISSIONS AND SOCIAL SERVICE.

It has been said, "You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment." Another view-point with which we so often come in contact in these days, when Social Service is receiving so much consideration, is voiced by Dr. Thomas E. Green in the following words: "The Church needs to attune itself to the great moving spirit of service, service to the community, to the state, to our fellowman, the spirit which is abroad in America today. The spiritual demand of the modern American world is toward saving of poor children's lives, the battle against the great white plague, the attempt to free the people from the grinding of great trusts. It is in such fields that the clean thinking and noble labor of men of spirituality are found. Christian men today want to uplift humanity by doing actual service to other human beings, and the church needs to be re-organized so it can meet these demands of the new era."

In our consideration of Home Missions and Social Service, we would so focus our lenses that the two views might be brought more closely together. We like the harmonizing message of Dr. James I. Vance in his "Message of Religion to Social Workers," in which he says, "I am not only willing, but eager, to admit that there is something for the Church to learn from the agencies at work in the world today for social uplift. I hail any help that can come from anywhere toward solving the problems which have to do with lending a helping hand to our brothers and sisters who have become lamed in the struggle of life. But is there not also something for the agencies at work for social betterment to learn from the church, and should not any toiler for the common good, any friend of the man who is down or out or wrong, any apostle to the underfed and underclothed and underpaid and undertaught, any evangelist to defectives and dependents, any reformer whose work is chiefly social, and only incidentally spiritual, hail any help which may come from anywhere

A TYPICAL "LITTLE MOTHER."
(Need for Social Service).

that will make easier and surer the passing of the slum, and the lifting into health and happiness of the hurt children of our race? What then, has the church to say to social workers? What contribution can religion make to the forces which labor to destroy the social evil and the drink curse, to secure better laws and kinder conditions for childhood and womanhood and wage-earners, to institute a saner treatment of drunk-

ards, drug victims, prostitutes and criminals, and to open a door of hope to all the defectives and dependents of the race? The message is threefold: It is first a message of faith. It declares that you cannot save the world without God. Faith stands for the recognition of the spiritual forces at work for the world's redemption. No program of human

A "LUNG BLOCK" CHILD IN A TRAGICALLY SUGGESTIVE POSITION.
(See the funeral car at his back).

betterment is adequate which leaves the eternal out of the count. It is a message of hope because it is a message of life and life is stronger than environment. The crowning message of religion to social workers is love. Love is the constructive force of the world. Love is the redemptive influence of the race. Love is the transforming power of society. Love is the regenerating touch in the individual. Love is the civilizing spirit of mankind. It is love that works miracles, miracles of healing, of comfort and courage and inspiration, of reformation and redemption. The victory of love is the perfect victory."

H. Paul Douglass in "New Home Missions" defines Home Missions as a group of activities attempting to Christianize the United States, and carried on by the churches as such, and which mean largely the Christian work of the denominational missionary boards operating in the homeland. He considers them in connection with the large movements of the social application of Christianity as inspired and, in a general sense, directed by the church. In his own words: "Home Missions are an efficient and dependable process of social salvation in which the social spirit has become definite, purposeful, adaptive, and accurate."

You are familiar with the story of our home mission churches in the early days. It is ancient history to tell the story of the influence of the community church in the colonies. After the establishing of the church came the school and the state. The stamp of home missions was on both. The doors of college class-rooms often bore the names of churches that had furnished the desks at which the pupils sat. The libraries were often the books of ministers who had passed on to their reward. The Home Mission Church was the forerunner of a train of agencies for the education and training of the people for good citizenship. The change of social polity in home mission work from the methods of the past to those used today are described as "From social by-product to social aim." We trust the new will carry with it the magnificent character building qualities as did the old, and, ever keeping in mind the never

dying truth the "Godliness is profitable unto all things," may our mission workers strive to bring about that happy day when all shall know and love and serve the Lord. We are not sure there is any real lack of harmony between the church and the organizations who are working along the many lines of social betterment. We are sure there would be none did all such recognize the fact that the most if not all social workers owe their impulse toward such service to the teaching of the church of Christ, and did they understand more fully her mission is two-fold. Christianity rests on two great pillows: Truth and Ethics. Truth opens up the great problems of the future life. It tells of God and immortality. Scriptures are a compendium of all spiritual truth. Ethics offer the decalogue and the golden rule, with Christ standing between them, and in these we have the sanctions and safeguards of personal and social life. All practical Christianity may be embraced in a single word—salvation. By salvation we mean not mere deliverance from spiritual death, but the uplifting of the whole man, body and soul, for time and for eternity. This means the betterment of his life here and hereafter. Universal kindness is an essential part of Christianity. Is not this the very work for which the home mission church stands? There may have been a little too much emphasis put upon the first part, and too little on the second in the Home Missions of the days gone by. Today there is a tendency to go to the other extreme in our efforts to keep pace with the marvelous advance in Social Service Ministries. We long to see the day come when every home mission church will be a real dynamo of power in the community in which it is located, a power to draw men and women to the Christ in great numbers from the unreached, struggling mass of humanity, and to make them feel they are in the house of their friends.

Help lighten the load!
Humanity stumbles ahead on its road,
Urged on by the deserts, beset by the goad;
Men bend under the burdens of hunger and care,
And women must suffer and toil and despair;
Yea, even the children astray in the strife,
Are bowed by the weight till they weary of life.
Hark! Unto each soul that is hero, not slave,
How clear sounds the call to arise and be brave,
Help lighten the load."

QUESTIONS.

1. What work of reclamation could you start in your community?
2. How can a Home Mission Church be a force in Social Uplift?
3. What work of reclamation is being done by the United Church among the Mountaineers?
4. From what evils can the Indian be reclaimed through Home Mission efforts?
5. What has been accomplished through missionary work among the Freedmen toward their social betterment?
6. Name some evils Christian womanhood should endeavor to overthrow?
7. What has been the attitude of other religious faiths towards works of reform?

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

PROGRAM OF DEVOTIONAL MEETINGS PRELIMINARY TO THE ANNUAL MEETING COMMENCING WEDNESDAY, OCT. 13, 1915.

Wednesday, October 13th.

2:30 p. m.—Bible Study, "The Pre-incarnate Glory of Christ," Rev. M. M. Brown, M. D.

8:00 p. m.—Sermon, Rev. A. J. Ranson.

Thursday, October 14th.

8:30 a. m.—"Ourselves and Sister Missions in India," Miss M. E. Logan.

2:30 p. m.—Bible Study, "The Incarnate Glory of Christ," Rev. M. M. Brown, M. D.

8:00 p. m.—"Bible Methods of Teaching and the Bible as a Religious Text-Book," H. T. Knowlton, Esq., Principal Central Training College.

Friday, October 15th.

8:30 a. m.—Prayer meeting, "The Home Church, Egypt and the Sudan," Miss F. C. Martin.

2:30 p. m.—Bible Study, "The Resurrection Glory of Christ," Rev. M. M. Brown, M. D.

8:00 p. m.—"Our Church at Home," Rev. J. G. Campbell.

Saturday, October 16th.

8:30 a. m.—Prayer meeting, Mrs. J. S. Campbell.

2:30 p. m.—Prayer meeting, Miss R. T. Wilson.

8:00 p. m.—Sermon, Rev. J. A. McConnelee, D. D.

Sabbath, October 17th.

9:00 a. m.—Sermon, Rev. J. H. Colvin.

10:00 a. m.—Communion Service, Rev. D. R. Gordon, D. D.

To serve tables: Rev. F. N. Crawford, Rev. W. D. Mercer, Rev. Jay Ranson, Elder from C. T. I.

3:30 p. m.—Children's Meeting.

Vesper Service, Miss Ethel Wilson.

8:00 p. m.—Annual Sermon, Rev. E. E. Campbell.

Sabbath, October 24th.

9:00 a. m.—Sermon, Rev. O. Crowe.

3:30 p. m.—Children's Meeting.

Vesper Service, Miss Olive Laing.

8:00 p. m.—Sermon, Rev. H. J. Stewart.

Servants' Worship, Rev. W. T. Anderson, D. D.

Children's Meetings, Miss S. J. Hopkins.

In Charge of Music, Miss H. Cowden.

(Signed),

R. E. AYERS,
MISS N. J. SPENCER,
H. C. CHAMBERS,
Devotional Committee.

OUR ANNUAL MEETING.

The Devotional Meetings.

Just at this time the India missionaries are gathered in Sialkot for the Annual Meeting of our association. It is a great joy to me to be back in the old circle again after an absence of three years. According to our custom we have spent several days in devotional meetings, prior to the business sessions. I wish I might tell you something of what these days have meant to us this year.

From the first the very atmosphere seemed to breathe the presence of God. His servant has been led to choose these subjects for the Bible Studies: "The Preincarnate Glory of Christ," "The Incarnate Glory of Christ, and "The Resurrection Glory of Christ." It is hard to describe glory, but we felt we had received a new and wonderful revelation of our glorious Lord as we waited before Him. Then as the days went by each service seemed so directly guided and controlled by the Holy Spirit. The messages caused heart searching and humility which made us to realize our utter dependance on God. We enjoyed great freedom in prayer, not only for ourselves, but for our fellow missionaries in Egypt and the Sudan as well as for the dear home church. The Saturday was a most

"MERRY CHRISTMAS" AND "HAPPY NEW YEAR."

blessed day of prayer and fellowship and a fitting preparation for the communion Sabbath "the great day of the feast."

Then the times of waiting in the prayer room were perhaps most helpful of all; these continued not only during the devotional meetings but through the business sessions as well, and in the quiet watches many of our problems were helped to a solution. Not a few testified to a joy in communion they had not before experienced.

Our hearts were stilled by the sudden departure of Dr. Stewart from our midst. Truly he was as a beloved father among us. On Wednesday evening he met and counselled with us and on Saturday we followed the gun carriage which bore his body, carrying, as one said, "The Christian warrior to his rest."

We felt a desire that we might do our work quickly and well, that we too might be found worthy to be called into the presence of the King.

N. A. HADLEY.

Sialkot, October 20, 1915.

OUR ANNUAL MEETING.

The Business Sessions.

The women of our church will be glad to know that the Sangla Hill School in which they were so interested last year was reported quite finished and in good working order with ninety-four girls enrolled as boarders. The cottage plan has proved eminently satisfactory, so much so that we are planning to build the new boarding schools for the girls of Sargodha and Gurdaspur Districts on the same plan. Sangla Hill was one of the first to adopt the cottage plan in North India and the plant has excited much interest and drawn many visitors. In addition to our four splendid boarding schools in which about five hundred Christian girls are being educated and trained for their life work, ten city schools reported on the year's work to our mission meeting in Sialkot. These city schools are day schools for Hindu and Mohammedan girls most of whom are now paying small fees. A few years ago it was necessary to pay them to get them to come, give them prizes, teach them certain kinds of needle work, etc., so we count it a real triumph that they are paying even nominal fees. These schools are under government inspection and the requirements are steadily increasing, better buildings, a better grade of teachers and better equipment, all of this means increased efficiency in this method of evangelistic effort; the Bible is taught regularly in these schools. When our boarding schools for Christian girls are provided for, we hope these little Hindu and Mohammedan girls may claim a share in your interest.

One feature of our annual meeting this year was the celebration of the Fortieth Missionary Anniversary of Miss Elizabeth McCahon and Miss Cynthia Wilson; both seemed so well and strong and vigorous that it took a recital of personal reminiscences farther back than any of the rest of us could go to help us to realize how long they had been in the field. There were a number of after-dinner speeches; Harris Stewart spoke for the mission children. According to his tale the joys of childhood are as real in India as in other lands. Our neighbor, Miss Plumb of the Scotch Mission, spoke on the homes and country from which these American missionaries come as seen by her on a visit to America a few years ago. It was a happy evening and we are looking forward to the cele-

bration of their golden anniversary ten years hence. Since we have but one social evening a year as a mission, you can imagine that it is looked forward to and thoroughly enjoyed by us all.

JEAN MORRISON.

Lyallpur, October 30th, 1915.

SOME RESULTS OF THE SIALKOT CONVENTION.

Since the Convention, word has come from the Kinnaird High School and College for Girls in Lahore, that a very earnest spirit has prevailed among the girls. Four or five of these girls attended the Convention, and then they returned home with a blessing; they were the means of bringing about a revival in the school. Bands have met for prayer daily, and much blessing has been the result. This school touches our mission very closely as a good number of our girls have received their education there, and there are now several in the high school and training departments. This Convention has been very wonderful and its results are going to be very far reaching.

WORK AMONG THE DEPRESSED CLASSES IN INDIA.*

BY THE LATE REV. SAMUEL MARTIN, D. D.

In studying the results of mission work, especially in India, it is apparent that by far the larger part of the converts are from the lower classes. This is particularly the case in the Punjab. There are many who feel disappointed in this result, and I have heard it criticized as though it cast a doubt on the reality of the movement.

This feeling is not one that should surprise us. The standard of comparison that naturally suggests itself to us, is the church as we see it in this country. Now, whatever faults we may be disposed to find with the churches in this country, none can deny that Christians stand as high, at least, in rank, intelligence and wealth, as non-Christians. Earnest and devoted Christians can be found in all ranks in life. Now the question naturally arises in the mind, why should it be different in the mission field? If Christianity claims the best among its adherents in this country, why not in India?

The first answer that suggests itself is this, the comparison is not a fair one. Christianity has raised the nations of Northern Europe from a condition of barbarism to the first rank in civilization and enlightenment. It would be better to go back to the time when Christianity was introduced into Northern Europe, and compare the conditions of our ancestors when converted, with that of the converts in our mission field. Even then the comparison would not be a fair one. Since in an uncivilized people, the social distinctions are not so clearly marked as they are among those who are further advanced in intellectual development.

In making a comparison, there must be some common standard. For instance, it would be hard to draw a parallel between the missions of our own church, except in so far as it concerns Mohammedans. As regards all other classes, the conditions in India, Egypt and the Sudan are so different that no comparison can be made.

But there is no need to search among other nations when we have the work of the Apostles as a standard of comparison. The religious condition in Greece, when Christianity was introduced, was in some respects similar to that of India at the present time, or at least to the idolatrous portion of the population. The people were given to idolatry. The more educated of the upper classes affected to despise the superstitions of the ignorant masses, just as the educated Hindu claims to be free from the superstitions of the mass of the people, but in reality they were as much bound by the idolatrous customs as are the educated Hindus of the present day.

In the work of the Apostle Paul among the Greeks we shall find conditions very like what we have in India. As the work spread out from Jerusalem

*This article was written about a year befor Dr. Martin's death and has but recently come into our possession.—Editor of Women's Missionary Magazine, Xenia, Ohio.

through Asia Minor, the influence of the Jewish converts was felt more or less in the churches founded, but in Greece, the Apostle is brought face to face with idolatry in all its power.

It is with peculiar interest, therefore, that we read the Apostle's description of the result of his work. In the first Epistle to the Corinthians, chapter 1, verses 26-29, we have this description: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are not, to bring to nought the things that are; that no flesh should glory in His presence."

From verse 23 we learn that "Christ crucified," had been rejected by the Greeks, as well as the Jews, and we learn from the passage quoted, that they too had been rejected, and the blessing was given to the poor and despised. From Acts 17:32 we see that the learned Greeks rejected the doctrine of the resurrection of the dead. The doctrine of salvation through Christ crucified, Who had risen from the dead was "foolishness" to them. and since Paul had determined "not to know anything among them, save Jesus Christ and Him crucified," the way of life was closed to those who prided themselves in their philosophy. However much he desired to bring life to them, they had rejected Christ and he could only turn from them as he had from the Jews.

How closely our experience has corresponded to his! The same rejection of Christ by the higher classes and reception by the lower! His description of the early converts, would suit the most of ours. They are "nought" in the sight of the Hindus. So far, therefore, from being discouraged by the fact that the larger part of our converts are from the poorest classes, it should give us the greatest encouragement. We cannot feel that we are working in the wrong direction, when we are taking the same course that the Apostle Paul did. On the other hand, if our success had been chiefly among the higher classes, and the poor had not been reached, the Apostle's words would not have given us the assurance that we were pursuing the right course. The higher classes may be reached, through the influence and work of these despised ones as was the case in the early church.

There can be no stronger proof of the truth of the gospel than the improved lives of those whom they in their pride had cast out, and left without hope. The lower classes are nearer the truth than the high castes, in this, that they have long been made to feel their unworthiness. They have no pride of birth and place. They are ready for the truth, and receive it gladly, because they know that they have nothing of their own, and until the pride of the higher castes is humbled and they are ready to acknowledge that they are no better than those they have so long despised, they cannot be accepted.

The Apostle does not say that none from the rich and noble are called, but "not many." We have converts from all classes; enough to show that the Gospel can reach all classes. When the Lord wills, the other classes will come also. Even now, there are indications of an awakening among others, and in the parts of the country where there are the largest number of converts from the lower classes there appears to be more inquiry among others.

Sialkot, India.

THE LATE REV. R. R. STEWART, D. D., LL.D.

Dr. Stewart was called to his reward during the Annual Meeting of the Mission at Sialkot early Saturday morning, October 23rd. His death was a fitting close to his long useful life. He was able to take an active part in the Mission meeting, and sat with committees formulating plans for the year's work up until Wednesday, and even on Thursday sent messages to the President of the Mission concerning work for which he was responsible.

Dr. Stewart died at the Christian Training Institute which he had founded, and to which he had given the first ten years of his mission service. It seemed very fitting that he should end his life in the institution which had been fathered by him during all his missionary life. During his brief illness he was surrounded and waited on by his fellow missionaries.

The funeral was attended by the entire mission body. A number of friends from other missions also came, and the Indian Church was largely represented. A gun carriage was kindly lent by the military authorities for the conveyance of the casket, draped with the English and American flags, to the little mission cemetery nearly two miles distant from the Christian Training Institute. It seemed eminently fitting that this Christian warrior who was well known as a representative of the Church Militant, should have such honor in his death. The funeral procession was a long and imposing one, and the service held in Urdu in the Chapel of the Girls' Boarding School (in the same compound with the cemetery) was very impressive, and many tributes were paid to the memory of him who had gone from our midst.

Rev. I. D. Shabaz, the blind poet, could scarcely speak for tears as he recalled the early days of association with Dr. Stewart in Sialkot, when he was pastor of the city Church and Dr. Stewart was in the Christian Training Institute. Dr. Ewing of Foreman Christian College, spoke of his wide reputation in mission circles from "Madras to Peshawar." Others spoke of his work in the Theological Seminary of which he was the head, and which stands today as a memorial to his work of later years. Others again for the Synod of the Punjab in which he was looked up to as a recognized leader and authority on all ecclesiastical matters.

The body was laid to rest beside that of Dr. Martin, Mr. Lytle, Mr. McClure, and others of sacred memory, who had given their lives for India.

By Rev. E. L. Porter, D. D.

Rawalpindi, Nov. 3, 1915.

NEWS ITEMS.

Pathankot. The second Annual Rally of the Men's Temperance Societies of Pathankot is to take place on November 13-14. Many invitations have been issued, and a fine program has been prepared for the occasion. A special feature will be the rendering of Indian music. Six societies have been formed during the two years, and they are growing by leaps and bounds. Each of the six societies will be represented by a singing party.

The National W. C. T. U. Convention will also be in session in Pathankot at the same time. This meeting has been largely prayed for and planned for, and great results are expected. The cause of Temperance has received great attention the last year or two, and medal contests have been held with great success in many of our schools.

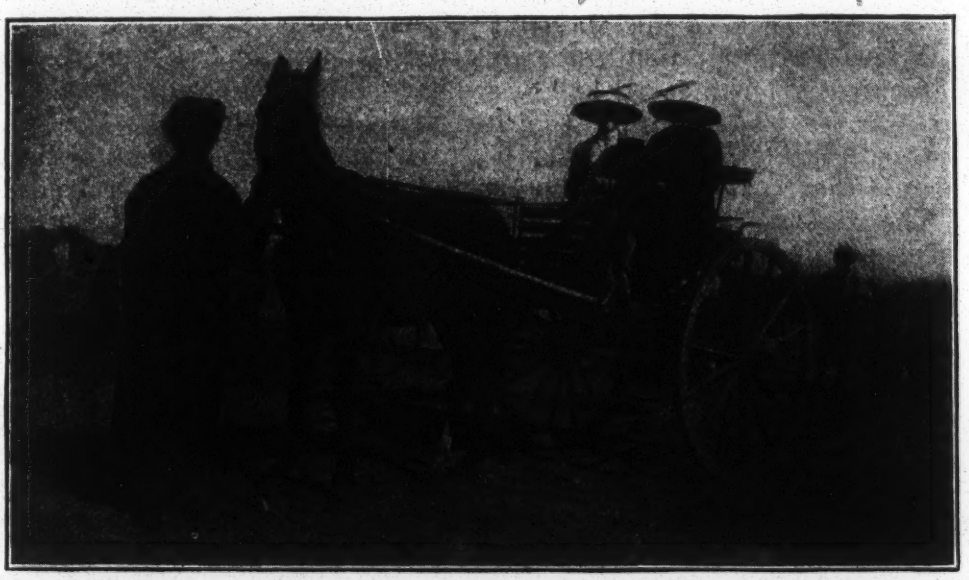
Avalon High School. Very happy news has just been received from the Avalon High School of a great revival in their midst. Miss Campbell writes, "What we have had the past week has brought great joy to our hearts, and we can only praise for all that Christ has done for us and is doing. Heaven has been revealed and hell too, and we've had our warning. Yesterday the flood gates opened and my precious girls were visited in power. The prayer room is simply packed. Praise God."

Annual Meeting was a time of many precious experiences. It was truly a mount of privilege, and we felt we had all been drawn nearer to each other, and nearer to our Master, for the time spent together.

Some changes were made in the locations of our ladies. Miss Ethel Wilson was sent to Rawalpindi to take the place of Miss Anna Hamilton, left vacant on her marriage to the Rev. E. E. Campbell. Miss Olive Laing was transferred from Gurdaspur District to the Girls' Boarding School, Sialkot. Miss Roma Beatty was located in Pasrur District. Miss Brotherston on her arrival will go to Sangla Hill, her old station, and Miss Jennie Martin to Khangah Dogran, also her former home; Miss Henrietta Cowden to Pasrur District for the winter

and to Sialkot District for permanent location when Miss Henrietta Moore leaves on furlough in the spring.

We are glad to be able to report the safe arrival of the home party. They landed on the 31st of October in Bombay. The new ladies will be located in two or three different stations for their language study during the winter, and will all be together in Landour during the summer for about five months, attending the new language school which has been started by the Presbyterian Mission and in which they have asked us to join this year. Dr. Gordon and Mrs. McKelvey have been set aside for this special work, each taking a part of the time, and a request has been sent to Dr. Cummings to come out and take charge of the part of this school which it is hoped will be run according to his phonetic system.



JUST OFF TO CAMP. MISS HOPKINS AND MISS E. WILSON.
KHANGAH DOGRAN DISTRICT.

Our hearts were saddened and solemnized by the home going—we might almost say translation—of the Rev. R. Stewart, D. D., LL.D., in the midst of our business meetings. Dr. Stewart had been failing noticeably for some months, but seemed in his usual health at the beginning of the meeting. His illness was very short, lasting only two days, and it was only on the second day that it was known to be so serious. While sadness has filled our hearts, there can be no regrets in the triumphant passing of this aged servant of the Lord. His work was well done, and he has entered into his reward. The only regret was that he did not live to see his daughter, Mabel, who was on the way out, and landed just a week after her father's death. Our hearts are sore for our dear Mrs. Stewart in her great loneliness. She was most wonderfully supported and upheld, and we know the loving Father's arms are around her. She is blest, too, in having the presence and loving sympathy and ministration of son and daughter who will cheer her. Miss Mabel Stewart will make her home with her mother for the present.

"The great Evangelistic Campaign in South India has already begun. It started with the South India United Church. The leaders have emphasized the necessity of definite religious experience and personal work for others. Praying bands have been multiplied, and each convert is expected to share his spiritual gifts with his neighbors. Suitable literature has been prepared and circulated and evangelists have addressed the local churches on their part in the movement. George Sherwood Eddy, who has already arrived in India, will address great meetings, and the campaign will conclude with a week of united effort to make Christ known.

Western India, if not the whole land, is likely to share in the results of this great movement."

The above is a clipping from "The Indian Witness" of September 16th. Since then the report comes that 1185 persons have made a definite decision for Christ in Mr. Eddy's meetings, and 3100 have expressed themselves as enquirers after the truth. Mr. Eddy's work is chiefly amongst the educated upper classes, and his aim in this tour is to get definite decisions.

Lahore has been preparing for Mr. Eddy's meetings, to last one week (Nov. 28 to Dec. 6) for about two months. Prayer bands have been organized, and plans for personal work well laid, and all preparation made for a decisive campaign. The Christian community of Lahore, representing many different missions, has probably never been so deeply stirred, and united in effort. High hopes are entertained for a large ingathering from among the thousands of University students gathered in this capital city of the Punjab.

THE EDITOR.

EGYPT

Minnehaha Finney, American Mission, Tanta, Egypt, Editor.

Dear Friends:—

It is with thankful hearts that we write that the last of our detained missionaries reached us on Saturday, all well. It is interesting and sad to hear them tell of their experiences; but they, and we, feel so grateful to our God that He preserved all their lives and brought them all safely to this land of need.

On account of the thousands of soldiers here, our land seems doubly needy. All that can be done for the soldiers seems but a "drop in the bucket." Meetings are being held for them in different parts of the city, and also in the camps and hospital; but yet all cannot be reached. Prayer is the only thing that can reach all classes. We know that hundreds of prayers are being offered every day and maybe every hour for these hundreds of men. Oh that God would bless the reading of the hundreds of Bibles and Testaments that have been distributed among them! We must trust only in the promise that the "Word of God shall not return void."

The ladies in Benha and Tanta are inviting the convalescents from the hospitals in for a cup of tea occasionally. They like to talk to us, and some of them have sad tales. One nice, good man who was in last night told us that since he had left home his wife had been afflicted with cancer, and an operation had only stayed it for a little time. They tell us of the Sabbath School classes and of their Bible classes, etc. A Mr. James was the leader of our Christian Endeavor meeting last Saturday night, and all were edified.

Our Theological School opened last week, with seven in the first class—in all, fifteen bright, young men. Two of them are sons of two of our native pastors. I think these two native pastors were sons of elders in our church.

One of my great comforts, in thinking of the missionary societies in the homeland, is that in their meetings they always remember us and our work in their prayers, and I trust that prayers go up for us and our work from many a family altar. Oh that God would hear and pour out His blessing on His Word preached throughout this wide and needy world!

MRS. H. M. HARVEY.

Cairo, Nov. 8, 1915.

THE AMERICAN STREET, BENHA.

This avenue is so called because it is immediately behind our mission property and because the Egyptian teachers of our boys' school usually rent rooms in this street, hence the name. It consists of a row of ten or twelve little houses, one room wide, overflowing with people. Imagine the character of the people when I tell you that one of the women called Zanouba, has three former husbands living on this street, two of whom divorced her, and the third she divorced. She has children, apparently, from all of these happy (?) unions. Her last husband she grants special permission, because of ill health, to live in a little coop

beside her hut. Another man, a laundryman by trade, has three wives living on this street, two of them divorced, and one his present encumbrance. Another old man called, Sulieman, a professional beggar whose wife divorced him lives in a dog kennel on the corner of the mission property. He claims to be an ex-servant of the school. One wonders how the children on this street know where to go to sleep, for that is about all that home means to them. I often wonder if they know who their parents are.

They often have what they call "killings" and they are in reality killing affairs. One of the most exciting

a room in his house for her family. I admired Hassane's wisdom in refusing, especially since she and her family live only about two minutes' walk away. But she wanted to get closer to her family.

The native policeman always waits till everybody beats as long as they care to, then they come leisurely along and take a few of the mob to the police station. The government profits considerably from these killings. They compel the ones that have cuts and gashes to go to the government doctor every day for dressing, for a week or ten days and charge them fifty cents or a dollar each

ZANOUBA AND HER FAMILY.
Ali is standing next to her. These boards on her house were some of the broken ones off Miss Downie's packing boxes.

they had lately, was when Zanouba undertook to beat another called "Om Sayyed" who is the present wife of one of her "ex-husbands." All of Zanouba's friends gathered to help her, and those of "Om Sayyed" did likewise. Sometimes they only scream and talk frantically, pull hair and tear each other's clothes, etc., but this time they threw broken pottery cutting ugly gashes in each other's heads, beat each other with clubs, bit each other terribly. Men dragged girls by the hair on the ground, etc. All because Hassane, "Om Sayyed's" husband refused to let Zanouba's daughter who is also his daughter, have

time, then fine some of them three or four dollars each. And it is remarkable with what grace they pay these fines, and where they get the money with which to do it. They always have money for that, as people at home do for their taxes. They seem to prepare for these emergencies and seem to feel that they get the worth of their money. At this particular "killing" "Om Sayyed" lost her twin boys before birth, a very sore grievance to her.

Their methods of training children are not just according to Western methods either. I have seen a couple of women drag a child through fire, and sometimes

set them down in it for a second, when teaching them not to steal, when their own mother would steal anything out of our garden that we might forget and leave there. But they think that stealing is bad only when one steals from his own family, and then not unless one is caught at it.

OLD SULEMAN, THE BEGGAR, AND HIS HOUSE.

Zanouba often undertakes to train Ali, her twelve-year-old son, about midnight. Perhaps because she can only catch him when he is asleep. She usually ties his feet together, and ties his hands behind his back, and then administers the punishment, sometimes by biting him, sometimes by sitting on his stomach and choking him and sometimes beats him with a broomstick until one would think that all his bones would be broken. Once she poured petroleum on his face and burned him dreadfully. He sends up the most bloodcurdling screams through the night at times. We cannot stand it, and interfere quite often, then she says that it is our fault that he is bad because we will not let her train him.

The playground of these children with their sore eyes, Ophthalmia in all stages, skin diseases, etc., is separated from our children only by a picket fence, and these little rascals steal the pickets off so that their goats and chickens and children are constantly trespassing.

Two years ago we started to build a wall about the property by faith, but got it half done. We are hoping that the mission will refund the money this year so we can complete it for we need it so badly. Our children, having no school, would use the garden so much if we could only get it enclosed, but it is morally and physically unsafe as it is.

But this is the class of people whom we women folks are trying to reach, especially this year. These are just a few of the fruits of Islam in our immediate neighborhood. Until the past two years we had been unable to get close to these people, but through sickness we have gained entrance to their hearts, and are much encouraged. With the prayers of the people at home we are sure that much can be done in the coming months towards instilling the love of God in their hearts. Sometime again we hope to tell you of the methods used with them and the results.

BESSIE M. WALKER.

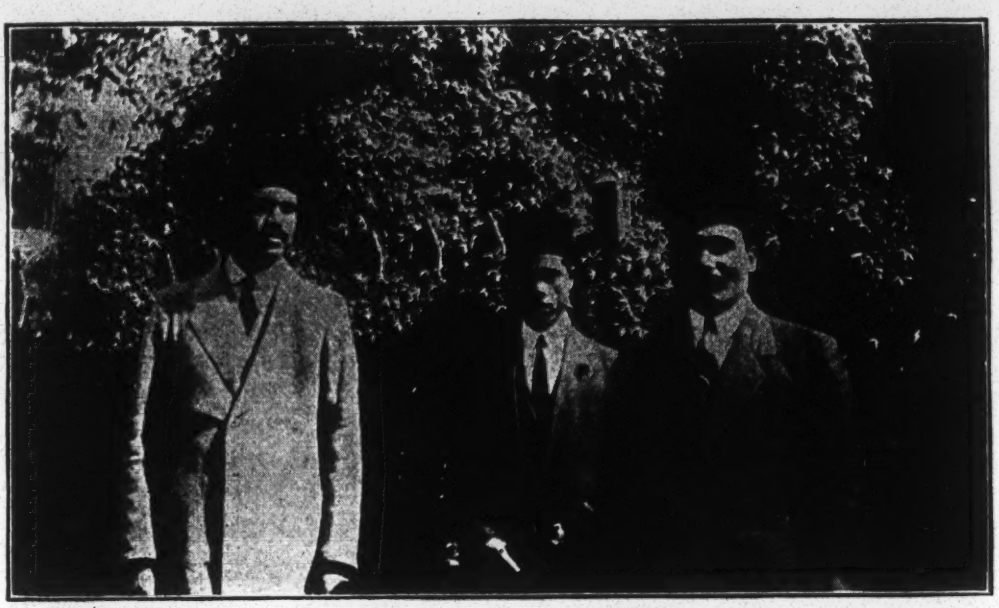
Benha, Egypt.

A THEOLOGUE'S SUMMER'S WORK IN EGYPT.

There is nothing more satisfying to the heart of a teacher than the success of his pupil. Nothing more productive of just pride to an Alma Mater than the fact that her sons are doing her honor in the world. It is often the privilege of those who teach here in Assiut College to see the fruits of their labors in lives of noble service, and to know that the Lord has and is blessing their efforts. What joy it is to know that the life that you have, in some small way, been permitted to influence is now, by the Master's blessing, yielding such an abundant harvest!

But yesterday one of our lads dined with us, a graduate of the class of 1914. He is now a student in the Theological Seminary at Cairo, having completed his first year. As is the custom, during the summer months he has had charge of a small congregation which is pastorless. It was both interesting and inspiring to hear his tell of his summer's work.

It was only after careful and rather persistent questioning that we learned anything of what he had done, for to



SOME OF THE TEACHERS WHO LIVE ON THE AMERICAN STREET.

him it all seemed so natural and ordinary. In a few days he will return to the Seminary, but during the few months that he has spent in the little church twenty-five members have been added to it, and all of the congregation has been strengthened in earnestness and zeal. Apparently his work has been done quietly and without ostentation; more perhaps by personal touch than by any great power as a preacher—a visit to this house, a word with that man, and prayer with any seeking guidance. Half of the new members are women; of the men most are between the ages of eighteen and twenty-five.

And this young man, who has taken but the first step in his career as a preacher of God's word, would never have been in this position of influence had it not been for help sent out from America; for he was one of the poor boys in the College needing assistance to enable him to get through his college course. Do you ever wonder if it was your dollars that are now bringing in such great returns, and your prayers that are being so abundantly answered?

MARGARET GIFFEN RUSSELL.

Assiut, Egypt.

"A DONKEY IN THE ROAD!!"

To see this as a headline one might imagine a number of different possibilities. The donkey in Egypt, I suppose, is a good deal like the "ever present Ford" in America. It is a most convenient thing to have about in many ways and yet at the same time is the butt of many jokes. How much the name "Ford" enters into the cursing in America I am not able to say, but I do know that here in Egypt when there is any cursing to be done, (and alas! the frequency of it) the donkey's name is very seldom left out. So any expression with the word "donkey" in it might be interpreted in a hundred different ways.

Well the other day when touring some of the villages with one of the other missionaries the above expression took on a new meaning. We were on our bicycles and as we entered one of these little villages, where the low huts are made of mud bricks and all massed together, with only here and there a little narrow, crooked passage way leading into the interior, we were met and accompanied by an increasing throng of boys and girls of all ages and sizes. What a wild, noisy, dirty, ragged lot they are! It was one of my first visits to these villages and it was indeed a new experience. In practically every village I heard the same shout go up as we advanced through the village. Some little chap would espy us coming and spread the news to the others. At first I only heard part of the expression, "fis sikka," which means "in the road." I

judged that they were referring to us, but I did not know in what way. In one village where a stick was thrown into the wheel of the other missionary's bicycle causing him to dismount to the apparent enjoyment of the boys, I finally caught the rest of the expression which seems to be used in bringing all these children out to greet the stranger and often to make it miserable for him. And it was because it was so often repeated that we came to the conclusion that "homar fis sikka" or "A donkey in the road!" in this case, referred to our approach as an object to be cursed.

Really it is a shame how the little children of Egypt learn to curse at such an early age and all their lives long live in this atmosphere of the vilest use of the tongue. "Out of the same mouth proceedeth blessing and cursing." But what a lot of cursing! The blessing one seldom hears.

DALTON GALLOWAY.

Fayaum, Egypt.

The Egyptian name for a bicycle is "Iron Donkey." No wonder the children were excited over the strange donkeys invading their streets.—ED.

OPEN DOORS FOR WORK AMONG WOMEN IN THE ZAGAZIG DISTRICT.

On last Monday evening we were invited to attend a Coptic wedding. The ceremony was held in the Coptic church and four of the Priests took part as well as a number of visitors who were invited to read a portion of Scripture or give some good advice to the pair. The ceremony was fully an hour in length. The kindness of the people allows every one who wishes to come in to the rejoicing. So, although, we had our cards of invitation and chairs were placed for us just behind the bride and groom, we were literally pushed from our chairs by the crowd.

A little woman stood between the two principal chairs from behind and went through the performance of sewing the garments of the pair together. And the women also did their part beautifully by giving the joy cry very often. Another part that the women had was to throw salt. Every few minutes a shower of tiny bits of salt would come down and I was told that it was to keep the evil eye from the bride.

The ceremony being over we started for the bridegroom's house, and the bridesmaids almost carried their charge through the streets to the house of her husband. Safely there, the festivities began and we left them a little later enjoying themselves.

Week before last I was visiting in a town a short distance from here and a fine looking woman began to tell me her story. She and her sister-in-law quarrelled, and the quarrel was so severe that they could not forgive each other. After a time, the priest finding that they would not become reconciled, he forgave them and allowed them to continue thus in anger together. When our little Bible woman went to this house she soon learned their trouble and told them that God would not forgive them if they did not forgive one another. At first they claimed their right on account of the priest's permission, but later they were convinced of their sin and were led to forgiveness.

The woman said to me, "Our teacher is very welcome here as often as she can come and she helped me more than all the priests together."

We used to pray for the doors to be opened for work; but now I reproach myself for not entering more of the open doors. The weather is delightful and the villages all about us are calling to us to come to them with our visits. How many there are who are needing the Bread of Life. A week ago a teacher and I visited a village; she talked to twenty-three persons in the house where we went and I made a lot of hurried calls to women who are not allowed out of their houses. How much we need a real Christlike missionary for this work—that these hungry ones may be fed.

MRS. S. G. HART.

Zagazig, Oct. 25, 1915.

THE MOSLEM SACRIFICE OR THEIR FEAST OF REDEMPTION.

The Mohammedans all over the world of Islam have just finished celebrating this feast. To them it is a great holiday

and they go in for all kinds of merry-making. It is a time when everybody goes visiting, when they go to see their friends and relatives in other towns. During this time the trains are very crowded here in Egypt. One wonders where all the people come from and where they all are going.

Mrs. A. A. Thompson tells of a conversation she had with a Moslem woman on the train the other day. "She had one son, and three girls, two being twins. Poor woman, a Moslem mother of three girls and only one son! As she speaks of this feast when all who can afford it have meat, it being the custom for the richer people to kill a sheep and send part of it to their poor friends and neighbors, she went on to say, 'you know if Abraham had not found that ram to sacrifice instead of Ishmael (Moslems learn in the Coran that it was Ishmael and not Isaac), we would have to sacrifice our children at this feast.'"

Their only conception of redemption is that made by the blood of a ram or sheep. As yet there are a very few who know of "The Lamb of God Who taketh away the sins of the world." We are trying to get this glad tidings of good news to them quickly, *quickly*. It seems slow work at best, especially the taking of it to the women of Egypt. The women missionaries, the teachers in our schools for girls, and the Bible women are working hard and faithfully. More and more we are realizing our limitations and finding out that it is *"Jesus only,"* His preeminence in our lives, His being lifted up so that all will be drawn unto Him. For our annual conference for the Bible women we have taken this as our subject, *"Jesus only,"* and we are praying that His life will be so inwrought with ours that His power will be manifested in us and through us, so that our lives will be a "blazed trail" to the *"King's Highway"* out here in Egypt for these millions who know not the Way and the Truth and the Life. As you study "Along Old Mission Trails in Egypt," pray earnestly for us and our work and thus enlist as Intercessory Missionaries in Egypt.

Tanta, Egypt. MINNEHAHA FINNEY.

SINGING THE GOSPEL.

Mashal is a town in the Tanta District. It is about a twenty minutes' ride by donkey from the railroad. Some two weeks ago the town was visited by the *Delta Car* missionaries. A company of twenty-seven came together to hear Mr. Coventry preach. Miss Barnes taught them to sing the 62nd Psalm. Of the thirteen women and girls present only two could read, so the missionaries sang over and over the chorus "God my salvation" until a number had memorized it. A day or two ago we were told by a young man in from the village that these women came together to sing

MISS BARNES MOUNTED AND WAITING JUST BESIDE THE DELTA CAR READY TO START TO MASHAL.

again "God my salvation," and they are asking that the missionaries come again and teach them more. Mashal is one of a group of villages where there is a fine opening for a Bible woman to begin work. As yet we have neither the Bible woman nor the means for her support, but we are praying that the need shall be met.

A result of Educational work: In Kafr-es-sheikh there were few who had much love for the Master in their hearts. Two young women, one a former pupil of one of our schools in Assiut

(the Khayat School) and the other from our Benha School, married and came with their husbands to this town. Together they went, as opportunity offered, into the homes of the town, and through their efforts many women's lives have been touched. Who can measure the value of the work done by such as these, His little ones, in the villages of Egypt.

(Mrs. W. R.) Mary K. Coventry.

A YOUNG WOMEN'S SOCIETY AT BENI SUEF, EGYPT.

In Beni Suef there are a number of girls from good families who have finished the work of the school recently and are yet in their father's houses. These girls have learned to sew in school and much of their time is spent in sewing for themselves. They do not have such means of amusement and development as American girls. There is no such thing as one of our evening gatherings for the young people to enjoy themselves in conversation, song and reading and discussing some book.

The need of reaching these girls and drawing forth their abilities and training them in study and service, led to the starting of a meeting in our home where we hope to have some Bible study, sewing for the poor while a helpful book is read and discussed. This is only in its beginnings and we need your prayer help in keeping it such that it may be a blessing to those who come.

Ashment is one of the thousands of towns where there is great need of work for women and girls. There is not even a Coptic church in the place. We have a small school there and a lay evangelist goes once a week for a meeting for the men.

The missionary came home with a feeling of this great need and the opportunity. There are many villages where the conditions are similar, but not all can be grasped when one lady missionary has charge of all that work from Cairo to Abu-Kerdas, a distance requiring more than four hours by an express train in addition to the great Fayoum district over to one side. Nor can a lady missionary who is a mother leave her little ones every week for a period of four or five hours to hold a meeting. But Miss Paden and I went to start one thinking that sometimes one and sometimes the other might go, alternating with a meeting in a village near by.

As I sat and listened to Miss Paden's explanation of the Word, I thought how utterly impossible it is, humanly speaking, for those women with no mental training and knowing nothing of Spiritual things, to grasp the Truth, but there comes the thought that it is the Spirit that will interpret to them the things of God. It is ours to sow but He will bring the increase. This meeting we hope to have every two weeks. The other at Mirmah every week. You can have a part in these, by being present with us in the Spirit of Intercession week after week.

(Mrs. Rev. F. S.) Lydia M. Thompson.
Beni Suef, Egypt.

Over fifty-four years ago a young Scotch clergyman with his bride, a young American lady of Scotch parentage, left America for Egypt. At that time Egypt was in many ways much less advanced than at present. The spiritual darkness and general ignorance were much greater, and the missionaries were a mere handful. Those who left home in those days to preach the gospel faced many more hardships and difficulties than we at the present time do.

A long, tedious journey brought these two new missionaries to Alexandria. After a few days with friends they were taken to the place that was to be their home. It was in a narrow, dirty street called the "Street of the Rope-makers."* The house from the outside looked anything but inviting. They mounted the steep, dark stairway and entered the flat. They went into one room and opened the window to look out. A high brick wall confronted them. They entered another room, opened the window and looked out; another blank wall cut off the view. They tried a third room to see what might lie on that side, and there, too, rose an ugly obstruction.

While the missionary was looking further and wondering how the rooms

could best be fitted up, he missed his bride. On going to another room he found her sitting, in tears. Do you wonder that a refined young lady from one of America's comfortable, airy dwelling-places should be overwhelmed at the thought of calling such a den as this "home?"

The tears, however, were soon dried, courage was renewed, and the prison-like house became a home where God's altar dwelt, where two hearts met to worship Him, and where influences for Him began to be exerted.

The first few years were years of great trial. The young man contracted a virulent form of ophthalmia which put an end to all his reading and language study, and threatened to take him from the field. Their courage, however, was not daunted. The loyal young wife came to the rescue. Although the patient was confined to a dark room, she, by sitting beside a crack in the door and reading to him, enabled him to continue his pursuit of Arabic. A vacation in Syria helped restore the eyes, and in time they were thoroughly healed.

After five years of hard work they were sent to Cairo. Here the wife was overtaken with illness. She lay in a hospital for weeks in a most critical condition, but eventually she recovered.

Time would not permit us to enter into the history of their remarkable and most successful career. They are living in Cairo yet, and being blessed with health; they are still exceedingly active and fruitful in the service of the Lord. Can you guess who they are?

*During the past summer, the missionary who is the subject of this letter, in company with a younger missionary, made a visit to the old house in Alexandria which was the scene of their first labors. Needless to say, half a century has not improved the appearance of the place. The street is still a narrow, dirty alley, but its name has been changed. It is now the "Street of the Chair Menders," and not the "Street of the Rope-makers."

Zagazig, Egypt.

Dear readers of the Magazine:—

It gives me pleasure to tell you that our work has started off well this new school year, or at least encouragingly.

The Girls' Central School is in the lead and each day we thank the Lord and take courage.

Kafr-el-Hukama is still suffering from its long silence of last year. It is gaining slowly but surely in numbers and its women's prayer meetings are well attended.

The Boys' School is doing very well considering the opposition it has to contend with, and the village schools can be classed with it. Hard times make people ready to do anything that will get them their bread, so new schools have opened up in many places taking some of our pupils and thus cutting tuitions, which makes it hard for us.

One Bible teacher has been ill and has not yet returned to her work, so we are that far behind as yet. One of our women received a note this week telling her that if she was found teaching Moslem women again, that she would be informed upon and she should prepare herself for the consequences. How much we all need wisdom to do and say the right thing at the right time and in the right way.

I wish you to know also how comfortable we are here in the mission house. We moved into it the last of May, and we are enjoying it very much. We thank the Lord for it for we know how to value it, and we also thank the good people who helped the mission to have a home in Zagazig. If you were to ask me what more I want, I would say: Put a mission home in every station that does not already have one. It is a blessing that we can't well afford to be without.

Very sincerely,

M. R. HART.

EDITORIAL.

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA WILL HOLD ITS THIRTY-THIRD ANNUAL CONVENTION AT XENIA, OHIO, MAY 9-12, 1916. CONVENTION PRESIDENT, MISS LILLIAN ROBERTSON, 1420 W. THIRD AVE., SPOKANE, WASHINGTON.

A MESSAGE FROM THE PRESIDENT OF THE CONVENTION.

The year is rapidly passing and but little more than four months remain before the women of our church must make their annual accounting.

It seems but yesterday since First Spokane threw open its doors to the most notable gathering that has ever assembled here in behalf of women's work. This meeting meant much to Spokane, much to Northwest, and much to the entire Pacific Coast. As its leaders and delegates passed on, they left in their wake aroused women, who were ready to enter upon enlarged fields, and who possessed the vision of a kingdom to be won. The contact with these emissaries of the Missionary Cause brought us all into a tangible relation with our own immediate responsibility, and showed the way to greater service for all missionary enterprises.

For a happy year Spokane Presbyterial prepared for the 1915 Convention, and are living in its privileges yet. The Presbyterial has undertaken to reach the women of every congregation in the Presbytery with Thank-Offering boxes, whether they are in a society or not, and thus sow the seed for future organization, and enlarge the sum to be counted when Mrs. Mary Clokey Porter counts her offering next Spring. Offerings have already been more than doubled, and in every way, the impressions made by the Convention are bearing fruit. If this Convention did so much for Spokane, it will do much for Xenia, for the delegates, and for all who come within its influence.

Preparedness is the most used word of the day. Why not put it into our missionary vocabulary? To be sure, it is associated with war, but there is a holy war in which our women are engaged, and one which will bring peace greater than any victory brought about by arms. We would hasten the reign of the Prince of Peace, and are justified in preparing with might and main for the campaigns which must be waged, if the entire world is enlisted in our army. Not until the kingdoms of this world have become the kingdoms of our Christ will the work be done. So we must prepare.

The annual gathering to be held in Xenia next May from the ninth to the twelfth, represents the opportunity of our women to see how the work has prospered and to plan for its future. It looks backward and forward. Reports must be prepared, and plans made. But, say you, the matter of reports belongs to the heads of the departments? Not at all: The Departmental Secretaries merely record what you have accomplished. Go to the source of reports, and you will discover that it is you who make them. If your society is doing

better work this year than last, if you have enlisted more women, if your study classes are larger, and are doing more thorough work, if you have set a higher mark for your Thank-Offering than ever before then you will have a better report through your Secretary. If your young women are organized, if you are setting the feet of your Juniors missionary-ward, then your report will be good. Do the women of our Church realize that they are making the reports to be given at Xenia now, and that it behooves every society to be stretching on if our reports keep pace with our responsibility?

It is hoped that the program at Xenia will emphasize two things: First, the imperative need of prayer as a force in carrying our work to a successful issue. Some one has said that prayer is the most practical form of missionary effort. If this is so, some of us fail where we should succeed by putting the most important thing in a secondary place, or by performing it perfunctorily. There is a distinct sense of unrest in this matter among our women. Many requests have come to us, asking for a larger place for prayer in the next Convention, and urging that our women be much in prayer now for the Convention that it may reveal depths of supplication for our great cause than have ever been reached. Bear this in mind, and do your part in intercession.

The second phase of special value in the Convention program is a series of studies in ways and methods of doing the work of the local society. The Convention should be a clearing house for all the successful ideas that have been used throughout the Church. To the end that we may have this, we hope that our women will make notes of the helpful things, and either send them to the writer, or instruct your delegates to see that they are passed on at the Convention. Interchange of ideas can be made most helpful. If you have problems, bring them, too, and perhaps a solution may be found.

Be sure to have a delegate. Xenia is central, and offers relief to those Presbyterials that are remote from the Coasts. Xenia is renowned for its hospitality. It is the home of one of our seminaries. It is the home of the returned missionary. It is said to have the best collection of missionary curios in the Church. It is the home of our Magazine. (Begin now, if you have not already done so, getting a big sheaf of subscriptions for Mrs. Moore's annual shower). The Isaiah Fund will be distributed as wisely as possible, and perhaps through its help we may have a larger and more widely distributed delegation than ever. Remember, the value of the coming Convention in all aspect, reports, and program are largely in the hands of the women of the Church. Prepare for it.

* * *

MRS. SUE COOPER WHITE McARTHUR.

A cable message from our mission in India to the Foreign Board at Philadelphia bears the sad information of the death of Mrs. J. A. McArthur. This is the fourth missionary in active service in India to die since April 1, 1915, and the seventh within the past eighteen months.

Mrs. McArthur went to India in 1905. For several years she was known as the Young Women's Missionary in India. Miss Sue Cooper White was married to Rev. J. A. McArthur in 1909. A husband, two small children and her place as a missionary in India are all sorely bereft in this sudden death.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

2929 Taggart Street, North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

ANOTHER YEAR.

By Frances Ridley Havergal.

Another year is dawning!
Dear Master, let it be
In working or in waiting
Another year with Thee!

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee!

NEW LIFE IN THE NEW YEAR.

Reader! God is sparing you to enter the New Year for some special purpose. What is it?

A new life of prayer?
A new life of influence?
A new life of service?
A new life of consecration?
A new life of gratitude?
A new life of self-denial?
A new life of giving?

All these God requires of you if you are to be truly His own during the next twelve months.

He wants you to be ever in the spirit of prayer:

He wants some portion of every day set apart for close communion with Him:

He wants daily prayers for His work and His workers:

He wants you throughout your entire life to influence for good all whom you come into touch with:

He wants you to listen to His call, "Go ye!" and be ready to respond, "Here am I! Use me:"

He wants you to use every power He has entrusted to you in His name:

He wants your heart to be so full of love for Him, that in gratitude you will pass on the gospel story to others:

He wants you to "deny yourself daily

and take up your cross and follow Him" wholly:

He wants you to be faithful in pouring your tithes and offerings into His treasury, that He may in return "open the windows of heaven and pour out blessings till there shall not be room enough to receive them."

Are you ready for this new life in the New Year? If so, you will experience a new joy in the knowledge that your religion is not merely a possession to be enjoyed alone, but a trust to be administered faithfully and well, and to be shared with others.

PRAYER FOR THE NEW YEAR.

"Lord help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for—OTHERS.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you,
Must needs be done for—OTHERS.

Let 'Self' be crucified and slain,
And buried deep, and all in vain,
May efforts be to rise again,
Unless to live for—OTHERS.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—OTHERS.

Others, Lord, Yes, others
Let this my motto be.
Help me to live for others
That I may live like Thee."

MY THANK-OFFERING CREED.

I believe that God is my heavenly Father, and that I am His child.

I believe that to me, "His mercies are new every morning," and that "He daily loadeth me with benefits."

I believe that in return, I should daily load Him with thanksgiving and prove my gratitude with thank-offerings.

I believe that He has called me to be a co-worker with Him in bringing the world to a knowledge of Christ the Saviour.

I believe that He wants to use my time, my talents, my prayers and my means to this end.

I believe that by His Holy Spirit He will enable me to consecrate *my all* to Him.

POINTED ARROWS.

A missionary is God's man (or woman) in God's place, doing God's work, in God's way and for God's glory.

—*Geraldine Taylor.*

If God writes "opportunity" on one side of open doors; He writes "responsibility" on the other side for every one of His followers.

—*J. T. Gracey, D. D.*

If you and I would triumph when our Calvary comes, we must triumph in the little things of every day life.

—*G. Campbell Morgan.*

Sympathy is the safe guard of the human soul against selfishness.

—*Thomas Carlisle.*

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God, and love of fellow men, we engrave on these tablets something which will brighten all eternity.

—*Webster.*

To pray is but half of the Christian's privilege: to watch for the answer is the other half.

—*Dr. Boynton.*

Gratitude a Force.

Gratitude is a force.
It moves men.
It heartens them.
It lifts them to higher levels.
It endows them with new power.
It makes them mighty to pull down strongholds and in the performing of wonders.

We can do anything for one to whom we are genuinely grateful. A heart fully awake to the goodness of a benefactor is fervent to make a suitable return.

It is upon the motive of gratitude that the Christian religion relies for the conquest of the world.

Christians are to work for God because of what God has done for the world in Christ Jesus.

Paul never asked his converts to do hard things without reminding them of their daily blessings.

Only as they were grateful was it possible for them to fight the good fight and finish the course.

He, himself, felt equal to every situation because his heart was overflowing with gratitude to his Lord. "He loved me! He gave Himself for me!" was the thought which made him dauntless in the midst of the tempests and rendered him invincible all along the perilous way which led down to the gates of death.

God's people would all be stronger in every good word and work if they abounded more in thanksgiving.

Much of their impotency is due to a heart but feebly grateful.

Gratitude is a form of power and one of the great problems of life is how to increase one's stock in it.

—*Charles E. Jefferson.*

Grateful Hearts and Praiseful Lips.

If it be true, as Jesus says, that God is our Father, then we are not good children unless we come to Him again and again with grateful hearts and praiseful lips. We are not normal human beings, if we have no impulse in us to acknowledge the benefactions which we daily enjoy. We fail to be completely human when we remain dumb in the midst of divine mercies.

No life is normal unless there flows through it a constant stream of gratitude and praise.

If there be one to whom this message comes, who in despondency sighs, "I have nothing for which to be grateful," let him take a candle and a broom and sweep in all the nooks and corners of his life for the blessings which he has lost sight of, and having found them, let him gaze upon them until the fire of gratitude begins to burn within him, then will he sing with the ancient poet:

"Bless the Lord, O my soul
And all that is within me
Bless His holy name."

—*Selected.*

SENIOR LIFE MEMBERS.

$25.00 Each.

October 18 to December 18, 1915.

Mrs. Harriet Collins, Xenia, Ohio. By her daughter, Mabel Collins.

Mrs. Frank Tarbox, Xenia, Ohio. By a friend.

Miss Lucy Ethel Young, a member of the Y. W. M. S., 6th Church, Pittsburgh, Pa. By Mrs. J. P. Cameron.

Miss Annie R. Simpson, a member of the Y. W. M. S., 6th Church, Pittsburgh, Pa. By Mrs. J. P. Cameron.

Mrs. Stuart Magee, New Brighton, Pa. By W. M. S., New Brighton.

Miss Isabelle Black, Aledo, Illinois. By two nieces of the Anna Watson Circle.

Mrs. Mary E. Yost, a member of the Shadyside W. M. S., Pittsburgh, Pa.

Mrs. Nellie D. Hackett of the W. M. S., Shadyside Church, Pittsburgh, Pa. By her husband.

Mrs. Grace M. Gilmore of the W. M. S., Shadyside Church, Pittsburgh, Pa. By her husband.

Mrs. Frank H. Rea of the W. M. S., Shadyside Church, Pittsburgh, Pa.

Mrs. Robert McNeilly, Pittsburgh, Pa. By her daughters, Myra and Roberta McNeilly.

Mrs. Frank B. Farren, Wilkinsburg, Pa. By Miss Elizabeth Boal.

Mrs. Sarah S. Boyd, Wilkinsburg, Pa.

Mrs. John Campbell, Mars, Pa. By her daughter, Mrs. T. E. Kerr.

Mrs. Lillian Austin, Mars, Pa. In memory of her mother, Mrs. M. E. Gilleland.

Mrs. W. M. Boggs. By W. M. S., Valencia, Pa.

Miss Laura V. McCain. In memory of her mother, Mrs. M. J. McCain.

Mrs. D. E. Kellogg, Santa Ana, Cal. By her daughter.

Mrs. J. B. Cavitt, McDonald, Pa. By S. H. Cook.

Edna Maurine Shane, McDonald, Pa. By Mr. and Mrs. Samuel Shane.

Mrs. John Acheson, Somonauk, Ill. By Y. W. M. S., Somonauk.

MRS. J. B. HILL, Treas.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

NEW MOTTO: "FORWARD INTO LIGHT."
NEW AIM: "HAVE YOU HAD A JOY? PASS IT ON!"

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India Miss Eleanor W. Maconachie, Pathankot
Dr. Anna Boggs Watson, Tanta, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky. Miss Christianita Totten, Henderson, N. C.

NEW SOCIETIES.

Philadelphia Presbyterial, 5th Philadelphia Y. W. M. S.; 21 members; President, Isabelle Gillespie.

Westmoreland, Brinton Ave., Braddock, Pa., Y. W. M. S.; 24 members; President, Anna Gibb Chartiers.

Venice, Pa., Y. W. M. S.; 12 members; President, Blanche Scott.

A NEW YEAR'S MESSAGE.

Dear Friends:—

Another year has opened to us. The year just closed had its measure of success and failure, joy and sadness, pleasure and burden. The new year when it has grown hoary with age will likely have passed through similar experiences. As individuals and groups of individuals we have a chance to make a better year. We might live a little more carefully, work with more earnestness, secure a wider vision, cultivate a broader charity and establish a closer bond of fellowship.

Someone has said that the keywords of the twentieth century are conservation, efficiency, reclamation. These have been adopted from the business world and the government, by the church and kindred organizations. To these may we not add federation, cooperation, unity, all of which are present in force in at least some portions of the church. The last of these, unity, we might select to use as our keyword for 1916.

The prayer of Jesus as voiced in Gethsemane and recorded in John's gospel, seventeenth chapter, is being marvelously answered in the Korean church where "one heart, one way—unity—prevails. The result has been little short of miraculous for the growth of the kingdom.

May we not as missionary workers strive for that oneness of purpose and action which speaks for perfect harmony. Determine, like Paul, to know nothing save Jesus Christ and His gospel. Let us cast aside selfish ambition, our own pet idea, a cherished plan and unite with all workers in the furthering of the work as already outlined. Push it to completion. Then it may be time to try individual society schemes for special work.

Since the yearly record blanks are so soon to be sent out for the collection of statistics, we will speak especially of the need for unity in a financial way.

Your money for 1915-16 is being gathered and will soon be disbursed. May you feel responsible for the whole work. Consider every department in the home field as well as our foreign department. The work is one. Would that every society could feel the obligation resting on it.

We are one body in Christ composed of many members. Some live here and some there. A certain condition prevails here, another there. Some have more of this world's goods to offer, others less. If every one has a mind to

work—and that the mind of Christ—what strength will possess the young women of our church.

Will you not remember our Young Women's Special Fund—that dollar per member in average over and above other funds for the support of five missionaries? This has been spoken of many time, but if the old prophet needed to use "line upon line, line upon line" with the people of old in order to impress them, we are not so unlike them as to require a different method. If every Young Women's Society would answer this call as far as possible for it so to do, what might we accomplish! How we might relieve the tension many places where workers are scarce or are laboring in weakness or are laid off for repairs. A recent visitor to the Orient considers the American women deserving of reproach because they have not sufficiently womanned stations, speaking particularly of medical work, although the same might be said of our schools and other missionary lines. Will we not as the young women of the church rise as one to do as much as in us lies to remedy such difficulties? We profess to be one body of young women working for one cause, for one purpose. Let us live our profession.

Sincerely yours,

IDA B. LITTLE.

WHY GIFTS INCREASE.

One great reason why people generally are becoming more liberal in their gifts to the work of the church, is because the masses are being educated along missionary lines. Unless we read we know very little; unless we know, we can neither work nor give of our means intelligently; unless we give intelligently and willingly we do not honor the Lord with our substance; we also rob ourselves of the greatest blessing we can receive in this world for God loveth a cheerful giver.

The Missionary Educational Movement, which has for its aim the conducting of a continent wide educational campaign, has done and is doing much to awaken interest among all denominations. The cooperation in the work of missionary education makes possible the production of books and other missionary literature of a literary and educational character that could not otherwise be secured. The large circulation for missionary literature which it secures, makes it possible to publish at a cost so low that the weakest congregations and societies may be supplied. Besides, the common use by the different societies of missionary literature is having a far-reaching influence in creating in the minds of the younger generation a sense of the unity of the missionary task of the church and in teaching them to look at it from a larger point of view than that of any single society. The time was when our people knew practically nothing of any missionary enterprise outside our own denomination. Now they are becoming familiar with the worldwide field. The Every Member Canvass has also done much to increase gifts along all lines of church work. In former years when it was the custom for the head of the household to give for all the members of the family, how hard it was to pay the pastor and to raise the quota to the Boards. But when each member gives a little each week, how easy it becomes. Besides all this, it trains the youth to give, and habits formed in youth stay with us throughout life. Another reason for the increase of liberality among the average church members is the increase in number of tithe payers. If all our church members were tithe payers, there would be no deficit in our church boards. Many are idle today because Christ's people have not obeyed His voice, "Bring ye all the tithes into the store-house." There are young men and young women by the scores who are willing, eager to go forth as heralds of the cross to the benighted regions of the world, but the treasuries are empty and overdrawn, and they must stay at home. On whom rests the responsibility for this state of affairs? "How much owest thou my Lord?"

Mission study classes are doing much to influence the women of our church to become tithe payers. They have become ashamed of their own gifts to the cause of Christ when they learned that native Christians across the seas, earning from

five to twenty-five cents per day not only give the tithe but out of their poverty give thank and praise offerings.

There never has been a time when all peoples have called more loudly for intercessory prayer than today. Prayer touches the purse strings, turns the thoughtless and wayward unto God, sends comfort to the discouraged and tired worker, courage into the fibre of the missionary, and how can this be? God is the hearer and answerer of prayer. The devout prayer brings the spirit to our aid, and intimate communion brings peace. May the tide of prayer sweep on and on until our country is God's country, and God's purposes for the world triumphant.

BLANCHE TAYLOR.

Lisbon, Ohio.

THE BLESSINGS OF THE THANK-OFFERING.

The Thank-Offerings for the year, 1915, have been gathered, and we are entering upon the new year, praying and planning that our service may be more efficient and our gifts larger than ever before.

It is not the aim of this article to present any new truth, but to reiterate what our efficient Thank-Offering Secretary has so well and so frequently affirmed—the blessings of the daily Thank-Offering.

God's love and goodness are not manifested to us in lump form—a year's supply at a time, but daily and hourly He showers us with His bounties. Neither do we wait until the harvest season to express to Him our gratitude. Likewise, is not the mite dropped day by day into the Thank-Offering box the fitting evidence of our love?

If you have been in the habit of waiting until the day on which the Thank-Offering contribution is lifted to express by a single gift your gratitude to the Lord for His blessing of the whole year, will you not try for the coming year the method of the mite box? It is your habit to express daily your thanks to Him in your evening prayer. If as you rise from your knees you see your Thank-Offering box confronting you on your dressing table, is it not natural to desire to drop a penny in it, thus to manifest your recognition of His goodness? Some days He has been especially gracious and you realize it. Perhaps He has given you needed strength to withstand temptation, or has preserved your life in danger, or has manifested His love in some special spiritual blessing—then you feel that a penny is not sufficient and a silver coin jingles among the copper.

In our society a special effort was made during the year 1915 to induce the members to use the daily Thank-Offering method, and from time to time reminders in the form of posters were used to prevent the box's being relegated to a forgotten corner. The result was most gratifying. Not only was the Thank-Offering almost fifty per cent. larger than last year's, but the testimony given by many of the members was that it was a much more satisfactory method of giving, and that a deeper spirit of thankfulness was developed in the giver. Some made it a practice to drop all their pennies into the mite box, and all who had boxes were eager to continue the use of them for the coming year. It is our hope that each of our members may use her box this year, and we trust that all the societies of our church may do the same.

S. B. H.

Beaver, Pa.

THE MISSION ANY SOCIETY OR THE COMMUNITY NEEDS.

In the tenth chapter of Romans and the twelfth verse, we read these words, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" But they have not all obeyed the gospel for Esaias saith, "Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God."

It seems to me that in this prayer of Paul for Israel, is voiced the keynote for our work today as a missionary organization. True, indeed, they have not all believed our report, and herein lies our mission—to repeat it again, again and again.

Webster defines a mission as the act of sending, or the state of being sent, as on some business or service—an effort to spread religious teaching, either at home or abroad, controlled by a general church organization or by individuals. With this thought in our minds, the question of our subject is answered, the mission needed by any society or community is that one which preaches and teaches, in any way, the Gospel of Jesus Christ; any other will result in failure.

The spirit of missions is the spirit of Christ. "He came not to be ministered unto, but to minister." His was the mission of service. He was never too weary to teach with the finger of healing, never too busy to come at the call of the needy, to relieve distress, to open blind eyes or to feed the hungry multitudes. "Feed My Sheep," "Feed My Lambs" and "Give ye them to eat" is the Christ cry today to you and to me, just as surely as years ago when Christ spoke these words to His disciples on the shores of Galilee or on the mountain side.

There are those all around us, perhaps in our own home, our own street and neighborhood, who are hungering and thirsting for the Bread and Water of Life, and yet, we are silent. We need to pray, Lord, open our eyes that we may see every opportunity for service.

In our cities, we have so many opportunities for real service. Jesus said, "The poor ye have with you always." How true in our large cities. These need help. Our mission is to feed the hungry, clothe the naked and thus fulfil the Master's command. The work for immigrants and in foreign settlements brings this question right down to our own door. Are we making them feel that we have an interest in them and that our desire is to gladden and brighten their daily lives and lead their hearts to the Saviour?

Our mission is to help in the fight against ignorance, and here comes the foreigner again. They need to be taught cleanliness, care of their young children and how to keep the home. They need pleasure and amusement provided for them, other than the street and saloon offer. The mission needed is the one that will help meet these conditions, the one that will help the cause of temperance in our community. This great monster evil must be fought. Its death knell has sounded and the mission of every Christian, every young man and woman, every boy and girl is to, like Daniel, "purpose in their heart that that they will not defile themselves."

As this happy Christmas season approaches, the mission needed is the one that will exalt the name of Jesus Christ —the world's great Christmas gift and re-echo the song sung by the angels on the Judean Hills, "Glory to God in the highest, peace on earth, good will toward men."

LOYAL PHILATHEA CLASS,
First U. P. Church.
Buffalo, N. Y.

WHAT CONSTITUTES A SUCCESSFUL Y. W. M. S.?

(Read at Steubenville Presbyterial Meeting).

Success is something after which we are all striving. The young especially are ambitious to make a success of whatever they undertake. When this is along the right line, it is be commended and encouraged.

I am confident that the young women of this Presbyterial are in the Y. W. M. S. to succeed. We are associated with a cause of which we are not ashamed and assured that it can be commended. It is the all-important business, the business of our King, Who is "The King of kings and Lord of Lords."

Solomon said, "There is nothing new under the sun," so it might be said of this subject. Yet there are some subjects which it seems that it must be "Precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." As I can bring nothing new to you, I will give you just some simple facts which have come to me since receiving this subject.

The first thought I wish to impress is that of deeper spirituality. To me this is the all-important thing to have to be successful in mission work. In many cases we fail here more than in any

other thing. Doubtless you have all observed that in any religious organization the deeper the spirituality of the members, the more successful it is. Someone has said, "The secret of all missionary work can be traced to some work of the Holy Spirit on some responsive heart." Our hearts must be over-flowing with love for one another, thoroughly consecrated, and devoted followers of our Lord and Master. He has said, "Apart from Me, ye can do nothing." We must abide in Him if we would bring forth fruit; and this is one of the true marks of discipleship.

In all our undertakings we like to see results; so in the work of our societies. From some things I have heard, some of the reports will be better than last year. Let this only be an incentive for better and more effective work for next year. We want the thermometer of our societies to be rising, instead of lowering.

We should aim to have every young woman of the congregation in the society and endeavor especially to get the young girls into the work just as soon as they leave the Junior Society.

The meetings should be made as interesting as possible. Bible study, mission study, and prayer are the three important factors of the monthly meetings. Study to know how to present these in an attractive way; this is a splendid work for the program committee. The social hour is necessary, but it is not the all-important.

A point I think needs to be emphasized is that of individual responsibility. We are all aware that in many societies a few have the burden to bear. Each member should realize that she has her part to do and no one else can take her place. God has a place for each individual in His great plan of redeeming the world; just so long as we fail to do our part, God is hindered in carrying out His plan and we fail to get the blessing.

We might ask ourselves, "What kind of a society would our society be if every member was just like me?" All are not fitted for the same work, and what a one-sided affair it would be if all could or wanted to do the same kind of work. I fear failure would soon follow. One part of the work is just as important as another. We should study to know for what we are best qualified, and then enter into it with the determination to succeed, taking Christ as our helper. Every member should put forth a great effort to be present at all the meetings; if for any cause we are compelled to be absent, be able to give a reason and not an excuse. If we have the love for the work as we should have, we will be anxious to be there to learn of the great and needy work.

Prayer is the secret of much of the success of our meetings. One of the best missionary societies I know is one in which almost every member will lead in prayer when called upon; they have such live, interesting meetings, all are prepared to take some part. We should pray for the meetings before we go, pray for the work in which we are engaged, for the missionaries we are helping to support, and for the work at large Some think it so hard to lead in public prayer; our meetings should be the place to learn, our training school. Learn by offering a sentence prayer for a few times; soon you can put them together, and you will be surprised that before long you can take your part with others. If you have never tried, begin at the next meeting. I know this will be hard at first, but let us realize we can do all things through Christ, Who strengthens us. "Be strong; we are not here to play, to dream, to drift. We have hard work to do and loads to lift. Shun not the struggle, face it, 'tis God's gift."

The spirit of self-sacrifice must enter largely into this work, if we are to succeed. Christianity was founded on sacrifice, and self-sacrifice is the first law of grace." Christ has made it quite clear to us, "If any man will be My disciple, let him deny himself and take up his cross daily and follow me." It is not for a day, or a month, or a year, but through all our lives. Is it too great a price for us to pay for what we are receiving; would we give to our Lord that which costs us nothing?

We often feel that we have given large sums and made much sacrifice, and we

THE UNI... MISSION LIBRARY
475 Ri... New York 27, N. Y.

may do well, yet, do we make any real sacrifice, do we do without anything we really want? God does not need our money, for all is His, but He does want us to be willing to give up many things for His cause. He wants our lives unreservedly, our time, our thoughts, etc. J. Campbell White says, "Money is the cheapest thing we can give." The tenth of our income is the very least we should think of giving. I firmly believe if all were tithe payers, there would be an over-flowing treasury instead of a deficient one.

"Be always giving; who gives not is not living. The more we give, the more we live."

The mantles of our mothers are soon to fall on us; will we be equal to the responsibility of taking up the work in which they have been so successful? May it not be said the former days were better than these, but let us go on to even better things.

There never was a time like the present. "The door is open and no man can shut it." The opportunity is ours. We as members of the Y. W. M. S. will be accountable for our part in sending the Gospel to the women in the far off lands, as well as to those in our own country who are without Christ.

Let us not look on this as a duty, but a blessed privilege, that we have a share in bringing women "out of darkness into His marvelous light."

Just at present we have an extremely important home missionary work, for which we are responsible. The campaign for state-wide prohibition is before us, it demands the very best that is in us, and calls for our most earnest prayers. We want to feel that we have helped largely in this great fight in ridding our fair State of the terrible curse, and thus winning a victory for righteousness.

As it was said of Esther so may it be said of us, "who knoweth whether thou art come to the kingdom for such a time as this."

"Only one life, it will soon be past,
Only what is done for Christ will last."

NELLIE G. SMITH.

Steubenville, Ohio.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: MARK 11:24.

AIM: EVERY PRESBYTERIAL REPORTING. TOTAL MEMBERSHIP 25,000.

SOMETHING NEW FOR THE 1916 CONVENTION.

Our Convention President, Miss Lillian M. Robertson, has asked for an exhibit of hand-work by the Juniors of the United Presbyterian Church at the Xenia Convention, May 9-12.

All Superintendents, Leaders and Juniors are requested to give the matter consideration and send any kind of hand-work from the girls and boys, which can be given to our Mission Stations at the close of the Convention. Each Society is asked to send *one doll* (not too expensive) completely dressed in clothes which can be put on and taken off by children, the dolls to be given to our missionaries.

All dolls and hand-work of any kind will be on exhibit at the Convention, May 9-12, and should be sent to Mrs. George M. Moore, Xenia, Ohio, so as to reach her by May 1st.

The hand-work may be along any line which the Juniors can do, such as book-marks, post card or picture books on linen, boats, quilts, aprons, fitted sewing boxes with thimble, scissors, needles and thread, crochet needles.

TAKE NOTICE.

☛Any questions in regard to the exhibit should be sent to Mrs. I. H. Milliken, 205 Lexington Ave., Aspinwall, Pa.☚

PERTINENT FACTS ON JUNIOR WORK.

So many letters come to your General Secretary of Junior Work asking, "How can we organize a Junior Society?," "Is the Superintendent elected by the

Women's General Missionary Society?," "Does the Superintendent elect her own assistants?," "Do the Juniors handle their own money?," "Should our Society be Missionary or Christian Endeavor?," "Do you believe in children leading in devotional service?," "Should I coax my Juniors to lead in sentence prayers?" and many, many more. We hope to cover as many doubts as possible in our answer.

First, by all means, secure the approval and co-operation of your Pastor. This is a vital point and it is a very rare case where the Pastor lacks such a big heart for the girls and boys that he will not rest until he has helped to gather them into a Junior Missionary Society. We are very fortunate indeed in our U. P. Church to have men in our pulpits who have had the vision of the need of world evangelization and who realize that the hope of the future lies with the children of today.

The second step is the co-operation and support of the Women's Missionary Society, who should elect a Superintendent and all assistants, one for each class to be formed. These officers should be those who have a love for the cause of Missions and love for children. *The Superintendent of the Junior Society is a member of the Executive Committee of the Women's Missionary Society and is, unless otherwise stated in the Constitution, a member of the Executive Committee of the Presbyterial.*

The ordinary Rules of Order governing any body apply to the Junior Missionary Society; that is, the Juniors upon being gathered together elect their own officers consisting of a President, Vice President, Secretary, and Treasurer who should be fully informed of the duties relative to each office.

Teach the children how to conduct meetings; how to elect officers; how to do committee work, and give reports in a decorous, orderly, proper manner so they will be able to take their place easily in the Senior Societies of the Church.

"Should the Juniors handle their own money?" Yes, with the careful oversight of the Superintendent. The Superintendent may bank and check out the money to the Presbyterial Treasurer after the vote of the Juniors has been taken as to the distribution of the same. They should be taught to contribute something each year to the several departments of work under the care of the Women's General Missionary Society, concentrating their energies on their own two specials, the Thank-Offering and the Junior Special. A few words from the Superintendent or Leaders will guide the Juniors aright in the distribution of their funds, still leaving them free to make their own decisions. We can give no credit to Societies sending their money to objects, no matter how worthy, which are not under the care of the W. G. M. S.

"Should our Society be Missionary or Christian Endeavor?" *Missionary,* of course, first, last, and all the time, but this of necessity takes in the teaching of the Bible, and prayer which is embodied in Christian Endeavor work. The object of the Junior Society as quoted from the Constitution is:

"Its object shall be to prepare its members for active Christian service; to lead them to Christ; to instruct them in the needs of mission work and their personal responsibility to it; and through prayer, study, work, and gifts to do their part toward sending the gospel story to the ends of the earth."

"Do you believe in children leading in prayer?" I am not Irish, but the best answer I know is, "Do you, reader, believe in a child telling its parents that he loves them?" If a child talks with his earthly parents, why not teach him to talk to his heavenly Father?

Oh, Junior Leaders, women of the missionary societies, I beseech you to read carefully, thoughtfully, the message Paul gives us in Philippians from the 27th verse of the first chapter through the 11th verse of the second chapter; let us apply it to our lives, to our work with each other, to our work for our children "to the glory of God the Father."

Sincerely yours for the Juniors,

MRS. MILLIKEN.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

Among the much to be regretted losses sustained by the burning of the steamship, "Athinai," which sailed with our missionary party September 16th for Egypt were the boxes containing many gifts from individuals and societies for the Girls' School at Khartum North. When the representatives of the Women's Board visited that school they found that the over-worked missionaries were sitting up until after midnight many a night running a sewing machine and making garments for the needy children as well as bedding and other articles for the household. Upon our return patterns were sent as requested to the various missionary societies and responses came in such number that we think the school has been kept fairly well supplied. Herewith follows a list of the articles lost and the names of the donors:

From the Women's Missionary Society, 3rd U. P. Church of Pittsburgh, Pa., eleven (11) dresses.

From the 6th U. P. Church, Pittsburgh, Pa., twenty (20) towels, thirty-three (33) dresses, twenty-eight (28) pieces of unbleached underwear, thirteen (13) flannette night-shirts and five (5) muslin night-shirts.

From the Women's Missionary Society of Sparta, Illinois, twelve (12) dresses and a large bundle of scraps for making quilts.

From the Young Women's Missionary Society, 6th Church, Pittsburgh, Pa., forty-nine (49) pairs of pillow cases, fifty-four (54) sheets and five (5) dresses.

Young Women's Missionary Society, Bovina Center, N. Y., fifteen (15) dresses.

Women's Missionary Society, Parnassus, Pa., five (5) dresses, five (5) pairs of drawers and six (6) petticoats.

Mrs. H. Ritter, Philadelphia, Pa., thirteen (13) dresses.

Mrs. R. C. Acheson, Ainsworth, Iowa, fifteen (15) dresses.

Miss Orella Acheson, Hickory, Pa., fifteen (15) dresses, eight (8) pieces of unbleached underwear.

From an unknown friend, nine (9) dresses.

Unknown friend, three (3) white waists.

Making a total of 355 pieces.

We are hardly able to estimate the value of this loss. Intrinsically it would be easy, but when we attempt to count the hours of loving service put into them and the great need at the School, we see the task is beyond human computation. Unfortunately through an over-sight for which no one was to blame these goods were not insured, but as the insurance claim on other goods has not yet been paid no extra loss has been suffered. If all who read this article in our beloved Magazine would just think of about two hundred girls in that school, most of them too poor to get their own clothing, we are sure a ready response to our appeal for additional gifts of this character would not be in vain. In fact no appeal that we ever have made to the women of our Church has ever been in vain so that we are the more encouraged to ask you at this time to plan for days of sewing in your various societies so that we may send out as early as possible bedding, underwear, clothing, etc., for this School for which the women of the Church are alone responsible. The loss is more keenly felt because of the peculiar conditions at this time under which the school is laboring. As you know we had four missionaries in the school. Miss McIntyre has been in this country for some time owing to ill-health. That left three. Miss Bradford several weeks ago had such a serious attack of malaria that the English doctors in Khartum have ordered her to come to America. A letter just received states that she expected to sail November 21st and to reach New York about December 10th. This left two missionaries in charge, Miss Grove and Miss Dight. With this herculean task, of two missionaries attempting to do the work of four, the Syrian teachers, four in number, all left on the same day for reasons which have not been given. Therefore, we have the saddening spectacle of these two consecrated workers left with the entire burden of a school of two hundred pupils, most of them boarders. Surely

you will unite your prayers with ours that Miss Bradford may reach this country in safety and that her health may be speedily restored, that Syrian teachers may soon be found in these troublesome war times to take the places of those who left and that Miss Grove and Miss Dight may be given health and courage and faith to perform the responsible duties that now depend upon them. We would like to have two new young women to go out next autumn to this work of ours in the Sudan. Pray that the Lord may choose and thrust out laborers into this needy field.

INDIA.

All will rejoice to know that the party for India reached their destination in safety. Rev. Harris Stewart went to Bombay to meet his sister, Mabel, and tell her and convey to her the sad intelligence that she would see her father's face no more on earth. A letter from India gives some particulars of the death of this lamented servant of God. He was present at the annual meeting of of the mission. Although he had not been very well, he felt able to attend the meetings and take his usual responsible part therein. After two days of seeming indisposition, he sent for Mr. Maxwell and talked over with him mission business and committee work.

A few hours later all were shocked to have the word passed that the medical attendants thought Dr. Stewart was passing away. He rallied, however, from one of two weak spells until 3 o'clock on the morning of October 23, when the Heavenly Father, Whom he loved and served so well took him home to be with Him. During the whole evening the entire mission engaged in prayer for his recovery if it would be His will, and if not, that the widow and children might be sustained and the mission kept in the faith that "God doeth all things well." On Saturday, 23rd, at 3:30 p. m., the gun-wagon driven by six horses, loaned by the military authorities arrived. After a prayer the coffin was lowered from the front veranda of the C. T. I. bungalow into the gun-wagon.

A United States and a Union Jack flag were draped over the casket. Then the procession started for Hajipur. It was an impressive procession to the people in the crowded city and bazars. First, the out-rider, then the gun-wagon with mounted soldiers, Rev. J. G. Campbell's auto with Harris Stewart, his mother and Miss McCullough, then twenty-four carts containing three missionaries each. Dr. Ewing of the Presbyterian Mission, Lahore and the Scotch missionaries were all with them, only three married ladies of our missionary company being absent. The services were held in the G. B. S. Chapel and were in Urdu. A number of the Indian pastors took part. Dr. Stewart was much loved by the Indian people and will be much missed for his wise counsel and consecrated life.

The body was lowered into its last resting place just as the shades of evening gathered. A funeral arrangement in India is very much unlike those of any other country. There are no undertakers as we have in this country, so that the making of the casket, the preparing of the grave and everything else necessary must be done by the loving hands of the missionary brethren. God's grace was found to be sufficient for the widow and through it all she was just her quiet, brave, lovely self.

Rev. and Mrs. Picken have been ordered home, owing to the serious condition of their only child, a little daughter of four years, who is partially paralyzed and no hope of improvement in that country.

A greater blessing than ever before was experienced at the Sialkot Convention and many, many Mohammedans, Hindus and other idolatrous people were led to believe in Jesus Christ. Pray for the stricken mission in India. Pray for the brave band of soldiers of the King that their health and faith may be sufficient for the great work that depends upon them. Pray that the Holy Spirit may descend in greater abundance than ever before upon the Church at home, that men and women and money sufficient for the need may be offered to God.

EGYPT.

Work in Egypt in spite of war conditions is very encouraging and promising,

more pupils in schools and in the college than were last year. Work goes on in the attempt to complete the building at Tanta Hospital in spite of the fact that all the necessary money has not yet reached our treasury. When you are planning for gifts of love at Christmas time, won't you remember Tanta Hospital, the great need that exists at this present moment on account of the whole country being crowded with wounded men? Surely when we see hundreds of thousands of men willing to sacrifice their lives for the sake of an earthly king, we shall all be eager to give our lives and all that we possess to the service of the King of kings.

The health of the Egyptian missionaries as far as we know has been mercifully preserved, for which we offer grateful thanks.

Pray for a closer walk with God on the part of every member of our Church, because, if we keep close to Him, earthly treasures will take their proper places and gifts for the prosecution of His work will be poured into the treasury. Pray that the Lord will thrust out laborers into these three needy harvest fields. Pray for the heroic companies which are now responsible for the work in our three fields that they may have the peace which passeth understanding and that their lives may be precious in His sight. Pray that all the Boards of the Church may be enabled to close the year without a deficit. Pray especially that the Women's Board, your Board, may have divine wisdom to direct it in all His ways.

"LOST BAGGAGE FUND."

According to promise in December Magazine we append herewith the names of contributers to the above named fund, and amounts given. We had hoped for a more generous response, but we feel grateful to the donors and to the Lord for having put it into their hearts to give over $1700.00 at this time. When we consider that the appeal came in the midst of the Thank-Offering period, we are the more grateful because as you note very few missionary societies responded at all and those who did gave the sums opposite their names outside of the regular missionary funds. We certainly appreciate this action on the part of our women because we dare not allow the regular missionary funds to be taken for any special object, no matter how worthy. Otherwise we would be having a probable shrinking in missionary offerings and our regular work would be jeopardized. The account is still open so that if there are any others who wish to begin the year 1916 with a special offering for this much needed fund, we shall be very glad to publish a supplementary list.

Rev. John A. Wilson, D. D.	$ 10.00
Mr. E. B. Mahood	50.00
Mr. and Mrs. Henry H. Smith	10.00
Mrs. Ethie B. McKeown	15.00
Mr. E. M. Hill	100.00
Oakmont Friend	10.00
Robinson, Pa., Sabbath School	25.00
D. C. Dunlop	5.00
Robert McGowan	50.00
Mrs. Sarah L. Thompson	5.00
Miss L. G. Dickson	10.00
Mr. and Mrs. W. A. Cook	10.00
Miss Margaret A. Given	30.00
Miss H. A. Kerr	5.00
Mr. and Mrs. H. M. Telford	1.00
Mrs. H. T. McLaughlin	5.00
Mrs. L. S. McCulloch	20.00
Miss A. A. Milligan	10.00
Mrs. H. E. Buck	7.50
"A Friend"	5.00
"A Friend"	5.00
Miss Belle Armstrong	5.00
Rev. and Mrs. Durward Howie and daughter	20.00
Miss E. Isabel Kerr	5.00
Mr. John C. Park	50.00
Des Moines Presbyterial Society	10.00
Park Church, Albany, N. Y.	6.00
2nd New Castle, Three Missionary Societies	7.20
"Friends," 4th Allegheny, Pa.	6.00
Sarah A. Longhran	7.00
M. M. Graham	5.00
"Unknown Friend"	5.00
Miss Mary Rousseau	2.00
Sara and Matilda Peacock	2.00
Mrs. J. G. Gillis and Elizabeth Gillis	3.00
"Helpers," S. S. Class, Kirkwood, Ill.	2.00
Philadelphia Presbyterial Society	5.00
Miss E. B. Harvey	100.00
Alice M. White	5.00
"Class '15," 1st Cambridge, Ohio	2.00
Y. W. M. S., Bovina Center, N. Y.	2.00
Miss Agnes E. Murray	5.00
Cabin Hill, N. Y., Congregation	6.00
Miss Carrie M. Reed	5.00
Los Angeles Presbyterial	5.00
Mrs. J. B. Hill	10.00
W. M. S., Uniontown, Ohio	10.00
Mrs. H. Lee Mason, Jr.	100.00

Vigilant Bible Class, 1st, St. Joseph, Mo.	2.00
W. M. S., 11th, N. S., Pittsburgh, Pa.	11.50
Jr. M. S., 11th, N. S., Pittsburgh, Pa.	5.00
Itermediate Y. P. S., 11th, N. S., Pittsburgh, Pa.	25.00
Women's Foreign Missionary Society, 1st Church, N. S., Pittsburgh, Pa.	500.00
Miss J. N. Liggett	1.00
Phi Delta Bible Class, Valencia, Pa.	5.00
"Unknown Friend"	1.00
W. M. S., Wilmerding, Pa.	5.00
Steubenville Presbyterial Society	5.00
W. M. S., North Church, Phila., Pa.	5.00
W. M. S., 1st, Seattle, Wash.	5.00
Monongahela Presbyterial Society	40.00
Y. W. M. S., Beaver Falls, Pa.	5.00
W. M. S., New Brighton, Pa.	14.00
S. S., Darlington, Pa.	13.00
Mrs. Caroline Sturgeon	20.00
Florence Ave. Mission, Los Angeles	10.00
W. M. S., South Brooklyn, N. Y.	10.00
Belle Thompson	1.00
King's Daughters, Troy, N. Y.	5.00
Mr. and Mrs. John Aldred	50.00
Mr. John C. Patterson	25.00
Mrs. A. P. Burchfield	10.00
Mrs. Samuel Young	10.00
Mr. J. P. Cameron	10.00
Mrs. Keller	5.00
Miss Virginia Carothers	1.00
Mr. E. Bruce Hill	5.00
Y. P. S., 8th, Pittsburgh, Pa.	2.00
Miss Annabella F. Cooke	10.00
W. M. S., Union Church, Pa.	10.00
Ladies, 1st Church, Canton, Ohio	5.00
W. M. S., Clinton, Mass.	2.00
W. M. S., 2nd, Cambridge, Ohio	10.00
Miss Elsie Kenning	2.50
Mr. and Mrs. John Pew	25.00
S. S. Class, 1st, Belle Center, Ohio	7.08
Mrs. W. J. Wilson	5.00
Mrs. E. W. McKown and daughters	10.00
Mrs. A. Applegate	5.00
Mrs. H. C. Campbell	10.00
"A Friend"	.50
W. M. S., Meridian Church, Pa.	1.75
Allegheny Presbyterial Society	29.00
Total	$1718.03

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

From the inception of this department, the Parsonage Secretary attended to all the correspondence connected with it, looked after the legal and insurance papers, and kept a record of the repayments of the loans, but the General Treasurer not only paid out the loans, but received all the quarterly repayments and sent the receipts for them, giving a detailed report of all this to the Secretary for her records.

As the work in all departments increased so rapidly, it became necessary to relieve the Treasurer to some extent and so since January, 1910, while she still pays out all loans, the repayments are all made to the Parsonage Secretary, who acknowledges the same and at the end of each month sends a check to the Treasurer for the full amount received, giving the list of payments made by congregations.

Until the present time the Treasurer has reported the repayments in the Magazine in connection with her monthly report. Hereafter the Parsonage Secretary will make this report, thus relieving the Treasurer of a small part of her heavy burdens.

REPAYMENTS ON PARSONAGE LOANS FOR OCTOBER AND NOVEMBER.

Roosevelt, Okla.	$ 16.65
East Mansefild, Ohio	10.00
North, Allegheny, Pa.	77.70
San Antonio, Texas	83.33
Boynton, Okla.	10.00
Boise, Idaho	55.50
Fairhill, Philadelphia, Pa.	45.00
Parma, Idaho	58.28
Kenton, Portland, Oregon	55.50
Rock Island, Ill.	40.00
Oakland, Cal.	25.00
Hutchinson, Kans.	47.18
Tulsa, Okla.	55.00
Prosser, Wash.	44.40
Rochester, Pa.	77.70
First, Indianapolis, Ind.	41.63
Albia, Iowa	69.38
Woodruff Ave., Indianapolis, Ind.	25.50
Bristol, Colorado	44.40
Montrose Ave., Chicago, Ill.	80.00
McClellan Heights, Davenport, Ia.	24.98
West Side, Monmouth, Ill.	83.25
Farrell, Pa.	80.48
Parma, Idaho	58.28
South Omaha, Nebr.	55.00
Middletown, Ohio	100.00
Burlington, Wash.	47.18
Elmwood, Des Moines, Ia.	200.00
Allison Park, Pa.	41.63
Eighth, Chicago, Ill.	60.00
North Allegheny, Pa.	77.70
Total	$2309.61

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

We call attention to some changes in the shipping and corresponding directory of this department. We have dropped from our roll the names of Woodfin and Smith, owing to the closing of the missions at Bristol, Tenn., and Birmingham, Ala. At Cleveland, Tenn., Rev. D. F. White take the place of J. F. Cary who was elected to a professorship in Knoxville College. At Riceville, Tenn., Prof. Ware is succeeded by Prof. P. S. Jones.

Dr. C. H. Johnson who was so long connected with our work at Miller's Ferry, has retired for a season, at least, on account of Mrs. Johnson's health, and is residing in Birmingham, Ala., while Rev. I. H. Bonner carries on the work so well established.

Mr. Williams at Bluestone is Rev. Williams now, having graduated from the Theological Department of Knoxville, over a year ago.

The workers change all along the lines every few years and still God's work goes on, and we love to think of the promise, "For Mine eyes are upon the faithful in the land and they shall dwell with Me."

The little son of Prof. Williams of Townsville, N. C., is ill in Jubilee Hospital, Henderson, having been operated on for appendicitis.

Miss Weir of Knoxville College has been a sufferer for some time of sciatica, but is improving.

Vincent Hall, the Junior Special Building, is finished, and the furniture has been shipped. We thank our Junior boys and girls in advance for this nice Christmas gift for the boys of Alabama, and we hope the watermelons will overflow with bright silver seeds ere long. A picture of the new building can be seen in the Junior Magazine.

Riceville, Tenn., will be glad of a donation of books for both boys and girls of school age to read. If any one should receive two of a kind this Christmas pass one on to Riceville, along with some you are tired of.

A good friend, a *very good friend*, in Detroit Presbyterial has furnished the seventeen spreads for Yourd Hall at Prairie. We would be grateful now for a few pictures for the living rooms of Hanna, Vincent and Yourd Halls.

Steubenville, 2nd Church, has a donation of bed spreads about ready for possibly Hanna Hall. These were at first designed to be given to Prairie but Detroit came skidding in on snow shoes and landed first. Keep up the good work.

Canton Bend wants sewing material and especially thread, needles, thimbles, etc. A letter from one of our teachers tells about a Sabbath School Convention (does not that have a well trained sound?) held at Prairie, November 21st. There was no charge over the Alabama river at the ferry and I understand the crossing is to be free hereafter; so all the delegates could go who wanted too and the little chapel was more than full and the writer adds you should have heard the singing. Canton Bend reports a Thank-Offering from the W. M. S. of twelve dollars, and this in spite of the fact the best field hands commanded about $8 a month wage this last year. Women work at washing for 20 cents a day and cannot get work at even such low prices. The children are just a little more out at elbows and knees than ever before, so don't forget the barrel you meant to send and did not. February and March are raw, chilly months even in Alabama.

On the last Sabbath of November Miller's Ferry had a missionary offering for the budget, it was $576.83, and the pastor writes, "The times are hard with us, but the people gave willingly."

And now, friends, let us rally our waning interest in our Freedmen's Missions. The seed sown is springing up and bearing fruit, and we need the bins ready to store the harvest. The writer of "Home Missions in Action" bids our women who have made good to stick to their job, and to press toward the mark for the prize of the high calling of God in Christ Jesus. And reverently we repeat it, let us stick to our job in our beautiful "Sunny South" until every knee shall bow and every tongue confess the name of Him Who is Peace.

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

Point VIII. Section A. "A Young Women's Missionary Society or a Sabbath School Class Circle Auxiliary to the W. G. M. S."

This reading was approved by the General Convention at Spokane; later at Corporation Meeting. The words, "Sabbath School Class" were stricken out, which would seem to make this clause superfluous, since "a Young Women's organized circle, auxiliary to the W. G. M. S." is nothing more nor less than a missionary society, but the original thought was that where a Young Women's Society is not practicable, the girls or young women in an organized Sabbath School Class or club might be enlisted in some definite work of the W. G. M. S. and pledge a stipulated sum toward the support of our Young Women's Special Missionaries without detracting from other obligations. We have scores of efficient, consecrated young women in our denomination whose splendid energies should be conserved in a more definite way, leading into a larger service along the lines of our own women's work. Get the teachers of these classes engaged in a hill-top vision of young women's place in the missionary world and the results will more than repay for the pains and efforts.

In one congregation, the women of the Senior Society provide a toothsome little supper once a month to which the young women of the congregation are invited; some coming direct from office or school room—a missionary program follows the meal. This Young Women's Society is successfully sustained, though at first it seemed impossible because of the many calls and demands upon the time of the members, but if their mothers were willing to sacrifice in order to furnish an attractive setting for their monthly meeting, they would not be outdone in missionary zeal. Try this plan you who have failed in other ways; our girls' highest interests are worth all we can give.

Section b. A Junior Society or Little Light Bearers' Band.

When you talk to children about our mission fields, have you noted the kindling eye and hearty response? How they love to *do things?* One of my lantern views shows the Girls' School at Khartum North, and I like to preface it with a little talk to my little friends in the front seats, then as the picture is flashed on the screen to listen to the excited whispers, "We helped to build that school," and "Just give us the chance, we'll build another out there."

Oh the pity that all this enthusiasm and energy should be wasted on unworthy claims for lack of a Junior leader. Again and again I must listen to the same complaint, "We have no one to take charge of the Junior Missionary Society." Well yes, Junior leaders are "born, not made," as you say, but *twice born* is what you mean, and any consecrated woman with a natural love for children, and a realization of the importance of this work can succeed if the women in the Senior Society will pray her through.

The Standard of Efficiency cards, promised at Spokane have, I trust, reached every Women's and Young Women's Society in the homeland church. If your President is away or dead or something, get a tracer after these cards which she is supposed to distribute to every woman in her society—free of charge. Failing in this, notify Miss Milligan, 904 Publication Bldg., 209 Ninth St., Pittsburgh, Pa. It is very important that each woman have a copy; keep it near at hand for reference; study these ten points over carefully and see in what way, if any, your society is not measuring up to the Standard, and set about the remedy. Yes, *you.* Your President may be bristling with these points herself, but she needs the cooperation of every individual member before you can write one hundred per cent. over your year's work.

Some have failed to observe self-denial week on time and want to know if it will count on Point X if they set apart a week during the month of January for this purpose. Yes, but you have lost a great deal in not keeping this week of preparation prior to your annual ingathering. In my next page I want to tell you what this week has meant to some who have really entered into the spirit of this holy week.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS, 1915-16.

THE KING'S HIGHWAY. Price, cloth, 57 cents; paper, 35 cents, postpaid.
HOW TO USE "The King's Highway." Price, 10 cents.
HOME MISSIONS IN ACTION. Price, cloth, 57 cents; paper, 35 cents, postpaid.
TEXT-BOOK SUPPLEMENT for "Home Missions in Action." Price, 5 cents.
AROUND THE WORLD WITH JACK AND JANET. Price, 30 cents, postpaid.
GUIDE BOOK for "Jack and Janet." Price, 5 cents.
ALL ALONG THE TRAIL. Price, 30 cents, postpaid.
MANUAL FOR LEADERS of "All Along the Trail." Price, 10 cents.
PILGRIM PROGRESS ALONG THE KING'S HIGHWAY. A Girls' How to Use. Invaluable for leaders of young women's classes. Price, 12 cents, postpaid.
OUTLINE MAPS with points marked where the travellers stopped. 17 cents, postpaid.
PRAYER CYCLE. Price, 10 cents each; $1.00 per dozen.
FIRST FRUITS FROM FRENCHBURG. Price, 10 cents.
MASTER BUILDER ON THE NILE. Price, $1.50, postpaid.

NEW LEAFLETS.

"Our Missions in the Sudan" replaces the leaflet, "The Sudan, Its Needs." Price, 3 cents each; 30 cents per dozen.

A new Junior leaflet is, "How to Organize a Junior Missionary Society." Free for postage.

"As He Hath Prospered Thee" is out of print and is not to be re-issued. Also, our supply of "Khutbas" is exhausted. Order instead the Arabic story parables, "The Live Charcoal in the Fire Pot," "The Threshold and the Corner," "The Debt of Ali Ben Omar," and "The Burden Bearer." Price, 2 cents each; 20 cents per dozen.

There have been so many requests for the steamer trunks and tickets, and the Jack and Janet buttons for use in the Junior foreign study book that we have decided to keep them in stock. We are not able as yet to announce the price for the trunks and tickets, but the buttons are 6 cents each, postpaid.

In Presbyterials where the Literature Secretary was changed at the fall meeting, will not the retiring Secretary kindly pass on to her successor the literature sent for permanent file, so that she may become familiar with it before the spring meeting, and have time to prepare it for display? The Literature Department in the September Magazine gives directions for the use of this literature. Also, please send in the name and address of the new Secretary as soon as possible so that messages for the Presbyterial Literature Secretaries may not get lost. The Secretaries of Presbyterials which meet in the spring will receive their literature in time to prepare for the spring meeting. There are eighteen Presbyterials which do not have a Literature Secretary. We hope that this condition may be changed at the next Presbyterial.

We are often asked to send out books on approval. In the future we will be compelled to refuse this request, as the expense for posting is so great, and the books usually return unfit for sale.

In ordering *free* literature kindly accompany the request with *postage*.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

It gives me great pleasure to report that Rev. R. G. Smith arrived in Tama on the 13th of November and our work in this field is again under his care.

The mission house has been repaired and Mr. Smith writes, nothing has been disturbed during the absence of a missionary and that the Indians gave him a splendid welcome and said they were glad to see him and his good wife back and the mission house open again.

It is about four years since Mr. Smith gave up this field and he notices a marked change for the better among the Indians.

A Thanksgiving service was held at the Government School at which one hundred children took part, singing psalms and reciting in concert the 136th psalm. Both Mr. and Mrs. Smith gave addresses and the service was much enjoyed.

Nor has Cupid been idle at Tama, for a wedding ceremony has been one of Mr. Smith's duties since his return. This alone is evidence of a higher civilization, for until recently a Christian marriage ceremony was not even considered.

Just a year ago our missionaries at Warm Springs bade farewell to their congregation in Davenport, Iowa, and turned their faces toward the "setting sun," taking up the work at that station. The thought of laboring among the Indians had never been entertained, but the "call came," and the decision to accept the appointment has never been regretted and they are thankful for the privilege of ministering to those dark-skinned brothers whom they have learned to love.

A donation of 100 "Crescent Programs" for Sabbath School use is one of the most appreciated gifts that has been received for some time. These were given by the Women's Missionary Society of the Ninth Church, Pittsburgh, Pa., and were introduced with good effect at the Thanksgiving service.

An insight into one of the pagan customs is given by the following description of a "Shaker" funeral: The body was lying on the floor in the middle of the room, dressed in a suit of clothes. They covered it with bead work and wrapped it in several blankets. Then a brass cross and many lighted candles in candlesticks were placed around the body. When it was placed in the coffin, thirteen new blankets—possibly the gifts of friends—were placed in also. After the funeral, those who presented blankets ask for something in return; a pony or cow is often requested and never refused. This funeral cost a lot of money for there were forty or fifty people there all the time for five days and they had to be fed.

A great effort is being made to secure a Thank-Offering and a number of envelopes have been received, many containing only a nickel, but that is better than nothing and is a forward step in teaching, "It is more blessed to give than to receive."

Mr. Matthews of Simnasho writes, "They have been graciously remembered by our churches at different points. The Women's Missionary Society of Riverside, Cal., sent two excellent comforts. The list of calls one day included a poor old woman who had been sick for some time. She lives in a 'tepee' right beside the house in which the distant relatives who look after her live. The 'tepee' stood on low ground and the heavy rains caused it to fill with water and necessitated moving the 'tepee' to higher ground. When we arrived an Indian woman was trying to do this alone; the poor sick woman lying in the open, scantily clad and with insufficient bed covering. We helped to move and re-erect the 'tepee' and got the old lady settled beneath its shelter and had the satisfaction of seeing her much more comfortable because of one of these comforts. We thought of the loving hearts and willing hands that had made this possible and of Christ's words, 'Inasmuch as ye have done it unto the least of these, ye have done it unto Me.'"

A nice donation of silk and cotton quilt patches was received from the Missionary Society of the 8th, Pittsburgh, Pa.; with these patches came a box of needles, thread and thimbles. This package will bring gladness into many of the Indian women's lives, as their best loved occupation is piecing quilts.

In all these generous donations, the thing that brings joy and cheer to the missionary's heart is the cheering letter that accompanies these gifts. Our workers are human and any manifestation of interest or sympathy for their work is very sweet.

The special meetings scheduled for December has been postponed until January, because so many of the children will be absent training for the Christmas entertainment in the School. The missionaries and Secretary again ask for the prayers of our churches that there may be a great spiritual awakening among these people.

STUDY FOR THE MONTH.

FEBRUARY—"THE KING'S HIGHWAY."

"Coming, Coming—Yes They Are."

A Study of Beginnings in India.

Praise Service.

Roll Call.

1. The Mass Movement in India.
2. The National Missionary Society.
3. Achievements of the Gospel.
   (a). In Women's Education.
   (b). In Medical Missions.

HOME MISSIONS—A RECLAIMING FORCE.

"And I, if I belifted up from the earth will draw all men unto Me."

Aim—To show the power of Home Missions to restore, uplift and transform sinful lives by the proclamation of the story of Jesus and His power to save.

Bible Lesson—Isaiah 35:3-10.

Topics for Study.

1. The Greatest Mission of the Church.
2. The Church's Equipment for Reaching the Unsaved in the Homeland.
3. God's Call to Christian Women.
4. Home Missions and Social Service.

"Our Sisters in Egypt" is a report of the work being done in Egypt, and like "The Garland of Marigolds," deserves a reception in every home. The two are sold for 25 cents. Send to Women's Board Rooms, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa., and order many copies for gift distribution.

You will be pleased to know that you can purchase Jack and Janet Paper Dolls. The twins travel around the world and buy costumes in Egypt, India, Burma, China, Korea, Japan. Fourteen costumes in color. Packet of dolls and costumes only twenty-five cents—four cents postage. Order from your Mission Board or from M. H. Leavis, Agent, West Medford, Mass.

Jack and Janet is the Juniors Foreign Study Book.

Treasurer's Report for the Months of October and November, 1915.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	Lost Baggage Fund	Miscellaneous	TOTAL
Albany	20.00	25.00															45.00
Allegheny	142.00	150.00	336.00	11.00	90.00	20.00		25.00	32.00						29.00	†225.00	1060.00
Arkansas Valley	4.00	58.00	10.00	4.00	9.00		2.00	1.00	4.00								92.00
Beaver Valley	20.00	230.00	42.00	5.00	48.00		2.00	2.00	9.00	5.00				3.00	52.00		418.00
Boston	42.00	137.50	12.00	5.00	11.00	10.00	10.00	5.00						10.00			242.50
Butler	40.00	240.00	15.00	5.00	5.00	10.00	11.00	1.00			39.00			1.00			367.00
Caledonia	36.00	14.00	7.00	2.00	10.00		1.00	2.00	15.00					1.00			88.00
Cedar Rapids	10.00	111.00	11.00	45.00					10.00								187.00
Chartiers	117.00	623.00	25.00	10.00	20.00	8.00	5.00		20.00		16.00			1.00			845.00
Chicago		130.00															130.00
Cleveland	52.00	187.50	34.00	3.00	14.00		2.00		10.00								302.50
College Springs	18.00	356.00	41.00	13.00	16.00	5.00			10.00					2.00			461.00
Colorado		91.00	13.00														104.00
Concordia	12.00	59.00	10.00		5.00	1.00											87.00
Conemaugh		225.00															225.00
Delaware	13.50																13.50
Des Moines		184.00	20.00	20.00	11.00	10.00		5.00	10.00						10.00		270.00
Detroit	13.00		10.00		118.00				12.00	5.00							158.00
Frankfort			20.00			32.00											52.00
Garnett		26.00		3.00	2.00		2.00	3.00								*.25	36.25
Idaho	19.00		21.00	2.00	6.00	3.00	1.00	3.00	5.00					1.00		*3.00	64.00
Illinois Southern		254.00															254.00
Indiana Northern	17.00		22.00			3.00											42.00
Iowa Northwestern		25.00															25.00
Kansas City	5.00	36.00	5.00		10.00	5.00											61.00
Keokuk		210.00	6.00											2.00			218.00
Los Angeles	60.00	275.00	31.00	49.00	36.00		38.00	13.00						1.00	5.00		508.00
Mansfield	25.00	23.00	15.00														63.00
Mercer	25.00	375.00	10.00	10.00					17.00								437.00
Monmouth	15.00	140.00		5.00			5.00		15.00								180.00
Monongahela	53.00	1278.00	385.00		265.00				40.00						5.00		2026.00
Muskingum	25.00	99.00	6.00	15.00	5.00		10.00	5.00								*5.00	170.00
New Jersey	25.00					5.00											30.00
Ohio First	40.00	200.00	62.00		20.00	5.00	5.00	5.00	5.00								342.00
Omaha	10.00		5.00	5.00	22.00			5.00									47.00
Pawnee	25.00		15.00		15.00	1.00											56.00
Philadelphia	82.00	275.00	63.00		5.00				30.00					4.00	5.00	*1.00	465.00
Puget Sound	15.00	2.00	7.00														24.00
Rock Island	72.00		11.00	5.00	17.00	5.00	2.00	2.00									114.00
San Francisco	26.00	87.00	19.00	8.00	11.00				6.00								157.00
Sidney	38.00		27.00		2.00	2.00											69.00
Spokane		31.00														*5.00	36.00
Steubenville	30.00	40.00	8.00	5.00	10.00					5.00					5.00	*8.00	111.00
Texas		43.50	1.00		1.00		1.00	1.00			1.00	1.00	1.00	1.00			51.50

Uncompahgre	24.00	45.00	44.00	40.00	10.00	3.00	8.00	27.00					3.00			3.00
Westmoreland	3.00			2.00	3.00											201.00
Wisconsin		12.00														8.00
Miss A. A. Milligan		150.00														12.00
McFarland Family		138.00														150.00
North Bend Cong.		150.00														138.00
Friends, 1st, Wilkinsburg		550.00														150.00
Friends					162.51											550.00
Industrial Depts.					9.75											162.51
Interest	144.12	7.56	95.90						877.06					133.71		1268.10
Mrs. Anna M. Campbell	10.00			2.50												10.00
Argyle Cong.		8.00		5.00												2.50
W. M. S., Oakdale, Ill.																8.00
Sale of Bell, Warm Springs	92.39													1275.00		5.00
Sale of Foreign Reports																92.39
Mrs. M. B. Ashton Bequest	30.00															1275.00
Mrs. S. J. Mitchell								5.00								30.00
Mrs. A. Tedford					325.00											5.00
Refund																325.00
Mrs. M. L. McClenahan	5.00															5.00
Mrs. H. McLaughlin	5.00			5.00												5.00
W. M. S., 9th Church, Pgh.		5.00														5.00
Miss Mary McNeil	100.00															100.00
Mrs. Kathleen Morris															5.00	5.00
Agnes Melville, Dec'd.															3000.00	3000.00
Annuity							2309.61								44.53	2354.14
Repayments on Loans														1607.03		1607.03
Lost Baggage Fund									46							.46
Item of Cents																50.00
Cong., 1st, Indianapolis		50.00														
TOTALS	$1565.01	$7351.06	$1464.90	$ 284.50	$1294.26	$ 128.00	$2414.61	$110.00	$ 250.00	$892.52	$ 56.00	$ 1.00	$ 1.00	$30.00	$1718.03	$4705.49	$22266.38

†Mary Herron Rest Home, Egypt, $22 5.00. *Isaiah 41:6 Fund, $22.25. Payment on Loan, Chartiers Cong., $44.53.

MRS. J. B. HILL, Treasurer,
5845 Marlborough Street, Pittsburgh, Pa.

IMPORTANT NOTICE.

Many Women's Missionary Societies and congregations have remembered the Home for Aged with donations of canned fruit, jelly and vegetables for which we are very grateful. As this is the time of year societies meet for sewing, when planning their work, we hope they will remember the needs of the Home. Sheets, pillow cases and towels will be thankfully received.

Size of sheets, 81x90.

Size of pillow cases, 36x42.

DONATION SECRETARY.

Home for Aged People, Penn and Trenton Aves., Wilkinsburg Branch, Pittsburgh, Pa.

An opportunity for benevolent work is here given. Societies will do a great favor and receive due appreciation if prompt response is given to the above request.—ED.

The Women's Missionary Magazine has but one price—ONE DOLLAR PER YEAR. No agent is authorized to furnish the Magazine at club rates.

Miss Emma Dean Anderson and Miss Margaret M. Wilson will sail from San Francisco January 8th for their mission field, India. They are returning with all the earnest devotion and loving service that has characterized their lives in that far away land. Miss Margaret Anderson, a neice of Emma D. Anderson, accompanies her aunt. She proposes to give her life to India, God willing. The loving, prayerful interest of the Church will accompany them. May they all reach India, safe and well, to continue many years in that mission field.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

November 16, 1915. The Board convened in regular meeting at 10 o'clock in the Board Rooms. Mrs. Hill conducted devotional exercises. Prayer was offered by Miss Reed and Miss Milligan.

Treasurer reported receipts, $5531.09; disbursements, $16078.82.

Miss Margaret Wilson, of India, was with the Board for a brief visit and discussed some phases of the work in India.

Indian Secretary received reports from all stations but Tama where the workers are not yet settled.

Freedmen's Secretary reported dormitory at Camden finished. It contains eight rooms and a study.

Letter from Mr. Elliot of Prairie telling of donation of labor on dormitory by his father-in-law who appreciated being employed in putting up the building.

Secretary was unable to secure the usual risk of seventy-five per cent. of valuation on some of the Camden proprety which was being insured.

Letter was read from Dr. McGranahan relative to inter-denominational summer schools. He does not consider the plan feasible; is satisfied with denominational conferences and considers it would be unwise to give up our denominational school, but would be willing to enlarge and share it with others.

Home Secretary received a letter from Dr. Weidler which gave the enrollment for October, 197; average attendance, 172. The medical report from Frenchburg was as follows: October—treatments, 42; prescriptions, 1; refractions, 5; consultations, 2. September—treatments, 23; prescriptions, 12; refractions, 10; consultations, 2. Examinations, 5.

December 7, 1915. Mrs. Cook led the devotional exercises at the regular meeting of the Board. Mrs. Hill and Mrs. Yourd led in prayer.

A letter was read from Federation of Women's Boards of Foreign Missions of the U. S., stating that Mrs. Mary Clokey Porter had been appointed as representative of our Board on the General Advisory Commission, and asking for approval of our Board. This action was approved on motion of Mrs. Milliken.

Treasurer reported receipts $12259.55, disbursements $19274.45. Total amount received in December for lost baggage fund, $1718.03.

Letter received from Dr. W. M. Anderson containing check for $1000 from Mrs. W. M. Anderson as a memorial to her mother, Mrs. Virginia M. Haney.

Secretary of Finance reported receipts $100, disbursements $348.31, balance December 1, $26.74.

Home Secretary received reports from Alamo Heights, San Antonio, Texas; Goodyear Allotment, Akron, Ohio; West Side Mission, Alliance, Ohio; Oak Grove Chapel, Rock Island, Ill.; 12th Allegheny.

Foreign Secretary read letter from Dr. C. R. Watson in regard to the conference on the preparation of women for the missionary service.

Letter from Miss McConnell telling of Dr. Stewart's death.

Letter from a committee of students of the Pittsburgh Seminary containing a pledge for service.

Mrs. Campbell and Mrs. Porter were appointed delegates to the Garden City Conference of Foreign Boards in January.

A worker was granted to the First Italian Church, Pittsburgh, Pa.

Young Women's Secretary reported organization of two new societies.

Thank-Offering Secretary reported nineteen life members. Reported receipt of letters from Congregational United Brethren and Southern Presbyterian churches, asking for suggestions for the

Thank-Offering. Secretary is to meet with the Baptist women of Pittsburgh to tell of our departments of work.

Indian Secretary reported letter from Mrs. Smith of Tama, telling of their arrival on the field; another letter from Mr. Smith telling of splendid welcome from Indians. There were ten at the first Sabbath School. Also received report from Mr. Jackson, Warm Springs.

Mrs. Cook's appointment as Vice-President of Council of Women for Home Missions was ratified. The annual conference is to be held at Atlanta, Ga., January 5 and 6. Mrs. Cook and Mrs. Yourd were appointed delegates to this conference with the understanding that they visit the Freedmen's Stations also.

Freedmen's Secretary was authorized to arrange for a Freedmen's exhibit at the convention. Reports received from Townsville, Prairie Farm, Athens, Arlington, Camden, Miller's Ferry, Canton Bend, Knoxville, Bluestone, Chase City, Norfolk, Cleveland, Riceville.

A substitute nurse for Miss Reed was granted Henderson. Salary $40.

Hospital reports balance, $81.78; eight patients.

Athens reports cold weather and hard times.

Mrs. Arter reports conditions in Arlington improving in regard to the attitude of white people toward the school. Some of them have taken meals at the school.

Prairie reports destruction of cotton crop by boll weevil.

Mr. Bonner of Miller's Ferry reports a mission offering of $576.83.

Adjourned.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson.
Simnasho, Oregon .....Rev. W. A. Matthews.
Tama, Iowa .....Rev. R. G. Smith.

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Hazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, Akron, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Miss Irma G. Allen, Yorba Linda, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Miss Martha Payne, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Cleveland, Tenn.—Rev. D. F. White.
Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden. Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Norfolk, Va.—Rev. Wm. McKirahan, D. D.
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Lois Buchanan, Appointed 1910 .....Gujranwala
Miss Lena Brotherston, Appointed 1906 ...Sangla Hill
Miss Alice G. Burnham, Appointed 1915 .....Sialkot
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Henrietta Cowden .....Sialkot
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss L. B. Hamilton, Appointed 1908 .....Zafarwal
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Harriett Jongewaard, Appointed 1915 .....Sialkot
Miss Wilhelmina Jongewaard, M. D., Appointed 1915 ..... Sialkot
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrance, Appointed 1909 .....Pasrur
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 .....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss Jane Martin, Appointed 1906 ....Khangah Dogran
Miss Mary R. Martin, Appointed 1890 ....Sialkot City
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss Jean Morrison, Appointed 1895 .....Lyallpur
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Martha Strong, Appointed 1915 .....Sialkot
Miss Mabel Clare Stewart, Appointed 1915, Gujranwala
Miss Ruth Warnock, Appointed 1913 .....Sargodha
Miss Maria White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 .....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Rosa T. Wilson, Appointed 1886 .....Madhopur
Miss Ethel Wilson, Appointed 1913 .....Rawalpindi
Miss Margaret M. Wilson, Appointed 1903 ..Gujranwala

HOME ON FURLOUGH FROM INDIA.

Miss Hazel Bennett, Appointed 1909 ..... New Wilmington, Pa.
Miss Laurella Dickson, Appointed 1897 ...Tarkio, Mo.
Mrs. Alice McClure, Appointed 1897 ..... New Wilmington, Pa.
Miss Josephine White, Appointed 1884, New Castle, Pa.
Miss Kate A. Hill, Appointed 1896 ..... 212 E. 46th St., Chicago, Ill.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Tanta
Miss E. M. Barnes, Appointed 1911 .....Cairo
Miss Carrie Buchanan, Appointed 1893 .....Cairo
Miss Leota Cabeen, Appointed 1909 .....Alexandria
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Ella Downie, Appointed 1913 .....Benha
Miss Ruth Margaret Eddy, Appointed 1914 .....Cairo
Miss Helen J. Ferrier, Appointed 1900 .....Luxor
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Edna Jean Giffen, Appointed 1915 .....Cairo
Miss Davida M. Finney, Appointed 1914 ....Alexandria
Miss Bena Hogg, Appointed 1896 .....Assiut
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss May Holland, Appointed 1913 .....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Helen Jeannette Martin, Appointed 1915 ..———
Miss Olive T. Mason, Appointed 1912 .....Alexandria
Miss Anna McConnaughy, Appointed 1903 .....Cairo
Miss Eula McClenahan, Appointed 1908 ....Alexandria
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Marion Paden, Appointed 1902 .....Beni Suef
Miss Mary M. Pattison, Appointed 1912 .....Cairo
Miss Elizabeth G. Robertson, Appointed 1915 ...———
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Sadie Thompson, Appointed 1913 .....Tanta
Miss Ruth A. Work, Appointed 1904 .....Assiut
Miss Laura Walker, Appointed 1904 .....Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson .....New Athens, Ohio
Miss Lois McCracken, Appointed 1912, Pittsburgh, Pa.
Miss Margaret Bell, Appointed 1901 .....Tarkio, Mo.
Miss Mabel B. Dickey, Appointed 1912 ...Crafton, Pa.
Miss Roe O. Williams .....Van Nuys, Cal.
Miss Ida B. Whiteside .....South Cambridge, N. Y.

SUDAN.

Miss Fannie B. Bradford, Appointed 1907 ..... Khartum North
Miss Elsie E. Grove, Appointed 1912 ...Khartum North
Miss Sarah Isabella Dight, Appointed 1914 ..... Khartum North

Address All Letters Care American Mission.

CHRISTIAN PATRIOTISM.

Christian patriotism involves Christian living. We cannot as a nation set up for ourselves gods of gold without disastrous and demoralizing results. This is one of the prevailing evils of our time. The love of money threatens to usurp the love of country in many instances; the struggle for high places and positions, the schemes and subterfuges resorted to for the purpose of gaining them, for the sake of the consequent money value attached, is becoming at once a *dishonor* and a *reproach* to the American people. All honor to the God fearing, God serving man who has exposed the corruption in high places, who has turned upon it the searchlight of Christian investigation; and all praise to the combined efforts of other good men who, when they know a thing to be right, will not turn away, nor turn aside, but will persevere all the more because of the difficulties they meet and the foes they encounter, who stand all the more true to their Master because they are opposed. We want more such men, men who are not afraid to draw the bow and send the arrows straight at the heart of vice and error. Then will our leaders be indeed men fit to rule, and the scepter of law and government be swayed in Christian righteousness and fear. Then will the Lord take pleasure in us and favor us more abundantly; then will our children become nobler, better citizens, seeking to rule not for might, not for the approbation of man, but for the approval of God.

"God give us men. A time like this demands
Clear minds, pure hearts, true faith, and ready hands;
Men who possess opinions and a will,
Men whom desire for office does not kill,
Men whom the spoils of office cannot buy,
Men who have honor, men who will not lie."

—Exchange.

THE SILK INDUSTRY AT MOUNT LEBANON, SYRIA.

Showing the most primitive reeling tools for making silk thread. Children are taxed with much of the labor and confinement necessary to this work.

Photo by Underwood & Underwood, N. Y.